Ireland's Woke Education

Background, Chronology and Related Topics



A reference for Parents, Guardians and Educators

21-Oct-2026

NATURAL WOMEN'S COUNCIL

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How to Use this Reference

This document is primarily focused on the pervasiveness of Gender Ideology in the Irish education system, where did it come from, how does in manifest in the classroom, and related materials, as well as some of the advocacy groups and the broader political and ideological agendas that are in play. It also covers the broader framework of Critical Social Justice Theory that underpins the new curriculum at all age groups, encapsulating not just gender, but race, climate, de-colonisation as well as the UNESCO inspired themes of sustainable development and global citizenship. The landscape is complex and challenging to the initiated, as is some of the language, resulting in a need to learn some of the related terminology.

This reference splits into three main sections:

1. The core of the document is a chronology of how and when Gender Ideology came into Irish classrooms, and what were the forces that made that happen. This section also covers some important information in terms of medical best practice and how this has been disregarded in favour of ideology. It also tracks related topics and events up to the current day.

2. Background information on the origins of Gender Ideology, related themes, ideologies, and some of the people involved that have brought us to where we are today. It covers the connection to the broader Critical Social Justice takeover of our institutions and establishment and how related themes such as race and climate pervade the curriculum now along with gender. Parents need to understand this element in order to fully appreciate what you are up against.

3. The last very large section contains pages from related documents and school book pages which show how all of this manifests in reality. Of particular interest to many will be the SPHE book pages of which we include a large subset of the more concerning content.

For those who would prefer to have as much context as possible before getting into the core of the document, you may want to read the background section first.

This document is a work in progress and will continue to evolve to capture new information related to all of the topics covered and particularly as the curriculum evolves. Documents are dated at the front so it is recommended to look for an updated version from whatever sources you got the document from originally if it is 12 or more months old.

Using Reference Links within the Document

Every section of the document includes numerous external links to original source documents, articles, videos or pages on the web. These will appear as clickable links that you can click on directly to go to the required reference. Over time, some of these links may disappear and we will endeavor to refresh or delete any broken links as we become aware of them.

Finding what you are Looking For

The document you receive will be in Adobe Acrobat (pdf) format, so pressing CTRL-F with the document open will allow you to search and find specific terms in the document. This is the fastest way to navigate the document. The document also contains a comprehensive table of contents.

Sharing Portions of the Document

The best way to share specific content from the document is to use the Print option in Acrobat Reader and to select the specific pages with the content of interest. Very often you will likely use this to print a specific page or section of the document to another smaller pdf that you can easily share with friends, family or with a teacher, principal or politician perhaps.

What's Changed Since Earlier Versions

Structural Overhaul

The guide has been restructured in order to bring the areas of most immediate interest to parents/guardians and teachers to the front, moving the background information into a distinct second part of the document. The final reference section with book pages, is unchanged.

EU and Irish LGBTIQ+ Equality and Inclusion

A new section on the **EU and Irish LGBTIQ+ Equality and Inclusion** Strategy documents has been added towards the front of the document given it's relevance to what follows.

Department of Education and NCCA Strategies

New section added on the Department of Education and NCCA Strategic Plans – important to keep an eye to see what is coming down the line. Also, retrospectively, we can see the original indicators of what has already been implemented.

Role of UNESCO and the United Nations Sustainable Development Goals

We cannot understate the role of both of these in terms of the "transformation" (to use their words) of Irish education at all levels. We have added related content to point to the applicable SDGs, as well as some of documents that have driven this "transformation". You will not see this anywhere in the mainstream media, and most social media, even on the centre/right, neglect to show this relationship. Ireland was at the heart of drafting the SDGs, and we are currently engaged in being a poster child in terms of implementing them, particularly in education. Therefore, in answer to the question as to how the Trans and woke stuff has permeated all of the Western countries, the answer is the United Nations and Agenda 2030, as they have mainstreamed both.

UNESCO Education 2030

Background sections added on **UNESCO Education 2030** and the **OECD Learning Compass 2030** – important in the context of their impact on the revised curriculum at all levels. The vast majority of the general public have no awareness these programs even exist.

Curriculum Development

Sections added on the Junior Cycle Curriculum Development (not just SPHE) and the alignment of the curriculum development at all levels with **UN SDG 4.7**.

Overarching Curriculum Concerns

A new section has been added covering our overarching concerns with regard to Ireland's adoption of **Education 2030**. If you were to read nothing else in this document, we recommend your read this section.

Primary SPHE/Wellbeing curriculum

With BelongTo piloting Primary SPHE/Wellbeing material in a number of schools, we have added a new section on this topic. In the BelongTo section, we have also added a critique of the study "*New Foundations for LGBTQ+ Inclusivity in Primary Schools"* conducted by **Dr Aoife Neary** in partnership with Belong To.

Allyship

A short chapter on this topic has been added. The notion of "allyship" for LGBTQ+ and other "progressive" causes, is promoted in the curriculum and by groups such as BelongTo.

WPATH

Updated to reflect their own statements from recent legal proceedings, which redefines their “Standards of Care” as opinion rather than fact. This is important, as the Irish establishment reference WPATH as their source of truth, as opposed to the Cass and HHS reports. The opposite should be the case.

We also include a reference that links a stream of highly discredited individuals (incl. pedophiles and fetishists) to WPATH over it’s lifetime.

Detransitioning and Detransitioners

The video **“Wolves in White Coats”** from the US Dept. of Health and Human Services added.

National Educational Psychological Service (NEPS)

A new section has been added on the psychological service of the Department of Education that provides educational psychological support to primary, post-primary and special schools in Ireland.

Conflation of Critical Social Theory and Catholic Social Teaching

We have added a sub-section here to cover the conflation of Critical Social Justice Theory with Catholic Social Teaching. While sounding similar in their aims, they are fundamentally incompatible. A subset of Irish Catholics and clergy appear to be either failing, or unwilling, to comprehend this and act accordingly. We include a recommendation on a newly released book to assist all people of faith, and anyone in general, to better understand the world of Critical Social Theory and it’s incompatibility with Christian faith.

Catholic Schools

We have updated some of the correspondence examples in relation to Edmund Rice School Trust, which we see as a prime example of the above point.

Recommended Books

A section on recommended books has been added. A more comprehensive and updated list of recommended book reading will be added to the NWC website in the near future and the link to that will be added to this document in the near future.

Re-Asserting Parental Authority

More useful recommendations and resources added.

Senior Cycle Catholic “Living Love” Resource

We cover the addition of this welcome resource and why the nature of its content is so important.

Sample Academic Literature in Critical and Queer Pedagogy

New section added which provide some links to examples of Critical and Queer Pedagogy academic literature.

International Bureau of Education

Description and role of this UNESCO / Agenda 2030-aligned organization added.

Introduction

The notion of "**Gender Identity"**, and all that follows from it, didn't suddenly appear overnight in Irish schools in Sept 2023, as part of the revised Junior Cycle SPHE curriculum. It had been there for more than a decade before. The **Critical Social Justice (CSJ)** dogma of a socially constructed and fluid gender, has been in Irish academia for much longer, gaining huge traction through the adoption of the **Athena Swan** programme, which is mandatory for universities seeking to receive research funding. The related "**Gender Equality**" policies, enshrine CSJ dogmas on gender within our universities, creating a whole generation of graduates schooled in Gender Ideology and indoctrinated into accepting and promoting both it, and the broader CSJ agenda related to race, climate, de-colonisation etc. This is particularly the case for those graduating from the **Arts and Humanities** departments of our Universities, which is where most of our Primary and Secondary school teachers come from. This institutional "capture" was necessary to provide the **CSJ foot soldiers** who would bring gender ideology into our schools, medical and psychiatry fields, our media, and our broader society. If you understand this point, and gain at least a basic idea of the nature of Critical Social Justice Theory, you will be well on your way to understanding what is happening in Irish society right now. We will cover the topic of CSJ theory in more detail later in this document, as it underpins the most significant divisions that exist across Western societies today, including Ireland.

Page 7 of the **NCCA Strategic Plan for 2022-2025** calls for Irish children "*to develop as responsible, resilient and compassionate actors for **social justice**, **climate action**, **sustainability** and **equality**.*" If we drew on nothing else, this objective is enough to frame most of what we see in the newly introduced curriculum at all age levels. These terms and their full contextual meaning, are directly linked to **Agenda 2030** and the **United Nations Sustainable Development Goals** (or SDGs for short). This is the mantra that is pervading our education system right now, where rational critical thinking, and the free debate of ideas, is being replaced by unquestioning conformance driven group-think, informed by **Critical Social Justice Theory** and the **United Nations SDGs**. Excellence in education is being sacrificed for **equity** and **compliance (to the SDGs)**, as we see a notable dumbing down of the school curriculum to make way for the aggressive Social Justice and Sustainable Development agendas, delivered on a "**whole school**" and "**whole institution**" basis.

SDG 4 (Education) and **SDG 5 (Gender Equality)** are the SDGs driving our education system, and the same applies across the Anglosphere and most of the Western World, for this is not a uniquely Irish issue. While other countries are starting to wake up to the realities of the Globalist UN agenda, the Irish government is doubling down on all fronts, refusing to recognize the cracks that are appearing and the falsities that Critical Social Justice Theory (aka woke ideology to most people) attempts to perpetuate in our education system.

This document is an attempt to chronicle what has led to where we are today, as well as throwing a light on where exactly that is. If your knowledge of Irish education is informed by the mainstream media, then much of what we will be covering is likely to be new to you. Even if you believe yourself to be well informed, I would still expect you will find value in this document in terms of gaps in that knowledge and how that interconnects with your existing perspectives.

Historically, the classroom experience can vary significantly, based on the specific school ethos, parental input , etc., and of course the teacher themselves. We can see a trend towards attempting to align that classroom experience with regard to specific topics, both in terms of what is taught, and how it is taught, across all schools. It is important that parents start to understand this and the mechanisms being used to attempt to achieve it.

One of the specific areas where this is prevalent is that of **Gender Ideology**, (another is **Climate Change**), and we will attempt to chronicle how that has evolved, and where it stands today in the Irish classroom. If it isn't in your child's classroom today, the Dept. of Education, the **NCCA**, the teacher training group **OIDE**, and a small **army of NGOs**, will be seeking to get it there in the not-too-distant future, in one form or

another (e.g. through **anti-bullying policies**) or the **"whole school"** approach. It's in the curriculum and it's in the school books, and it could be delivered through means that may not be immediately obvious. For example, "**Education for Sustainable Development**" includes United Nations Sustainable Development Goal No.5 (**SDG5**), "**Gender Equality**", which is rooted in the premise that **gender is a social construct**, and unrelated to biology. This fact is well hidden, and is only visible if you get into the detail. With the **"whole school"** approach, Critical Social Justice themes such as Gender Ideology may appear as part of any subject, making opt-outs next to near impossible, and that is by design of course.

Author James Lindsay uses the term "**The Theft of Education**" with regard to what is happening in Western schools today, and his assertion is correct. The adoption of **Critical Pedagogy** as a means to infuse our education system on a "**whole school**" basis, with the dogmas of CSJ Theory, and the United Nations narratives on **Gender**, **Climate Justice**, **Sustainable Development** and **Global Citizenship**, means that the focus on learning standard subjects must take a back seat in the face of an aggressive political agenda being handed down by UNESCO. That the Department of Education and the NCCA have yielded to this in the way they have is of grave concern, sacrificing our children's education for the sake of ideology and political and financially motivated agendas.

This document attempts to provide a chronology of the introduction of **Gender Ideology** into Irish classrooms, and the ways in which it may manifest. We'll also cover some background detail on how we got here, who is pushing this agenda, and what you can do to minimize the risk for your children.

We will cover how Critical Social Justice differs from the traditional view of Social Justice, as they have fundamentally different underpinnings, despite some superficial overlap, and sounding like one is merely an evolution of the other. CSJ dogmas are instilled through the adoption of **Critical Pedagogy** as a teaching method, and so it is for the teaching of **SPHE/RSE,** and **Gender Ideology** is part of that.

The mainstream media have little interest in bringing your attention to the above topics, so alternative media, and doing your own investigations, are the only ways to get an understanding of what is really going on here.

In order to keep this document to a manageable size, we make significant references to external sources rather than transposing the detail. You will need to dig into the references we provide if you wish to go deeper on specific areas. We do provide copious sample pages from related documents and books in the pages at the back, so please check them out.

The 15-minute talk by Katharine Birbalsingh below (whose school is one of the most successful in the UK despite it's humble roots), summarises the issues with modern Western education. It is equally applicable to Ireland, as the UK has all of the same **Neo-Marxist Critical Social Justice** elements that are present here. What Katharine covers in this video should set a tone for how you view the rest of content of this document. Sadly, Gender Ideology is the tip of a large iceberg, albeit a particularly concerning one of course, but there are broader issues that also warrant serious consideration.

"This is a civilisational failure!" – World's Strictest Headmistress Katharine Birbalsingh [ARC26]
https://youtu.be/Eqj_SnTIhNY

An introduction to the broader area of Critical Social Justice Theory (CSJT) is covered in the Background section of this document. CSJT and the United Nations/UNESCO/WHO/EU (and hence the Irish establishment), align with the **Postmodern Feminist** view that gender is socially constructed, and we are living with the consequences of this in both our schools and society.

Reminder of Key Legislation Related to Education

Irish Constitution Article 42.1

This states: *"The State acknowledges that the primary and natural educator of the child is the Family and guarantees to respect the inalienable right and duty of parents to provide, according to their means, for the religious and moral, intellectual, physical and social education of their children. Parents are the primary educators of the child, and have the right and duty to provide for their children's education."*

Irish Constitution: https://www.irishstatutebook.ie/pdf/en.cons.pdf

Section 9 (d) of the Irish Education Act 1998:

"A recognised school shall provide education to students which is appropriate to their abilities and needs and, without prejudice to the generality of the foregoing, it shall use its available resources to –"

"(d) promote the moral, spiritual, social and personal development of students and provide health education for them, in consultation with their parents, having regard to the characteristic spirit of the school,"

Irish Education Act - See section 9d:
https://www.irishstatutebook.ie/eli/1998/act/51/section/9/enacted/en/html#sec9

Section 30 (2) (e) of the Irish Education Act 1998:

This is a key Statutory Right of all mothers/fathers/guardians of children (under 18) and the same right extends to persons over the age of 18 in Education.

30 (2) (*e*) *"shall not require any student to attend instruction in any subject which is contrary to the conscience of the parent of the student or in the case of a student who has reached the age of 18 years, the student."*

Irish Education Act, 1998, Section 30:
https://www.irishstatutebook.ie/eli/1998/act/51/section/30/enacted/en/html

Irish Children First Act 2015

The Act places a number of statutory obligations on specific groups of professionals and on particular organisations providing services to children. Through the provisions of the Act, it is intended to: Raise awareness of child abuse and neglect.

Irish Children First Act 2015: https://www.irishstatutebook.ie/eli/2015/act/36/enacted/en/html

Children First - National Guidance for the Protection and Welfare of Children:
https://www.tusla.ie/uploads/content/Children_First_National_Guidance_2017.Pdf

Gender Recognition Act 2015

Ireland's Gender Recognition Act 2015 is a piece of legislation that allows individuals to legally change their sex and have it fully recognised for all legal purposes, including on birth certificates and official documents.

Anyone aged 18 and over can declare a change of sex without the need for medical assessment, diagnosis, or intervention of any kind. This is known as "self-ID". Applicants simply fill out an online form and submit a statutory declaration. They are then issued a Gender Recognition Certificate (GRC), and their new gender is legally recognised as their preferred gender for all purposes.

2019 Amendment to the Gender Recognition Act

The 2019 amendment to Ireland's Gender Recognition Act introduced significant changes aimed at simplifying the process for legal gender recognition for young people aged 16 and 17.

Key Changes

Aspect	Previous Requirement	2019 Amendment Requirement
Age Group	16- and 17-year-olds required court approval and medical certification	Parental consent and simplified process
Legal Recognition Process	Involvement of two medical practitioners and court order	Self-declaration with parental consent
Revocation Process	Not clearly defined	Introduced a straightforward revocation process

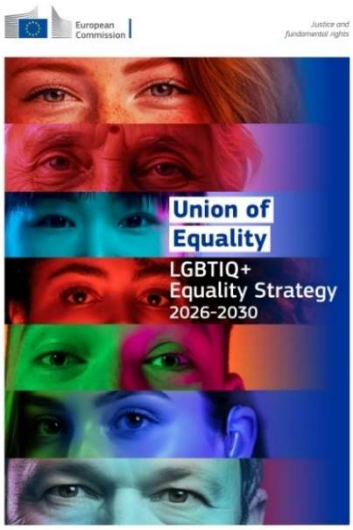
Limitations of the Amendment

- The amendment did not extend legal gender recognition rights to individuals under 16 years of age, leaving them without a formal process for gender recognition.
- Concerns were raised regarding the lack of provisions for those under 16, as the law remains silent on their status.

The changes aimed to make the process more accessible for older teenagers while maintaining the existing restrictions for younger children.

Gender Recognition Act 2015
https://www.irishstatutebook.ie/eli/2015/act/25/enacted/en/html
Gender Recognition Act 2015 – Updated 1 Jan 2019
https://revisedacts.lawreform.ie/eli/2015/act/25/revised/en/html
Gender Recognition Advisory Group 2011
https://www.marriagequality.ie/download/pdf/gender_recognition_advisory_group_report.pdf
Ireland's Gender Recognition Act – Part 1
https://genspect.org/irelands-gender-recognition-act-part-1/
Ireland's Gender Recognition Act – Part 2
https://genspect.org/irelands-gender-recognition-act-part-2/
The Countess Advocacy Group for Women and Children: https://thecountess.ie/
The Good, The Bad and The GRA - LGB, Interrupted: Robbie Travers and Annaig Birdy
https://youtu.be/qrFg4LP4avo

LGBTIQ+ Equality and Inclusion Strategy



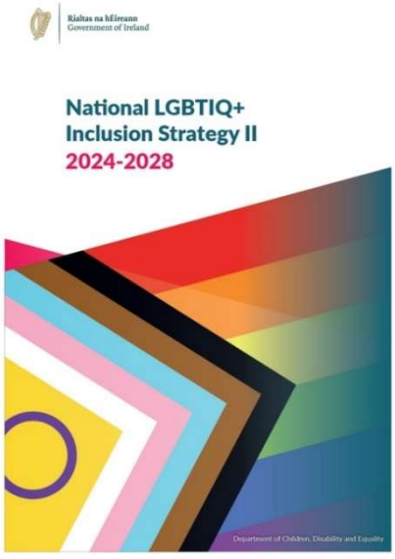
LGB rights are well established in Western countries to the point that they are more or less a given. So when we see a huge emphasis on LGBTIQ+ inclusion, we know it's the "T" portion in particular that is being pushed. The "I" is intersex, a chromosomal birth condition, one of the consequences of which can be problems with genital development. We cover the story of Sophie Ottaway in the Background Reference section which is a case in point.

"Q" for Queer is often conflated with LGB, which is historical. However, the modern day "Q" is different, and again, we cover that in the Background Reference section.

The primary concern for parents then becomes the "T" and the associated notion of Gender being a social construct, and that one's Gender Identity is based on how your feel rather your biological sex. If there is a mismatch, the person is considered transgender.

The starting point for what we see in schools arises at a supernational level, at both the United Nations and the EU levels. UN Sustainable Development Goal 5 is "Achieve gender equality and empower all women and girls" and it makes no mention of the term transgender. However, it takes the notion of a self-declared Gender Identity (derived from Queer Theory) as a given. The UNESCO CSE Glossary confirms this.

EU Commission LGBTIQ+ equality strategy 2026 – 2030
https://commission.europa.eu/publications/lgbtiq-equality-strategy-2026-2030-0_en
2024 LGBTI Inclusion Index: Report on the Pilot Implementation
https://www.undp.org/publications/2024-lgbti-inclusion-index-report-pilot-implementation
UN SDG5 Gender Equality: https://sdgs.un.org/goals/goal5
UNESCO CSE Glossary: https://csetoolkit.unesco.org/glossary-terms



At a national level, the two documents of interest are the;
"National LGBTIQ+ Inclusion Strategy II 2024-2028" and the
"National LGBTIQ+ Inclusion Strategy II – Action Plan 2025-2026"
https://www.gov.ie/en/department-of-children-disability-and-equality/campaigns/national-lgbtiq-inclusion-strategy-ii-2024-2028/

These documents set out the strategy and related plans including impacts to school curriculum (SPHE and whole school), LGBTQ inclusive books in libraries, anti-bullying policy (Bí Cineálta).

Issues such as gender recognition, healthcare, misinformation, hatespeech, and the banning of conversion practices based on gender identity and gender expression are also covered.

The strategy is aligned with the EU strategy document - the 2020-2025 version is refenced but expect this to be updated. Pages 27-28 set out the international legislative framework.

Ireland has long been a key driver of gender identity policy:
https://gript.ie/ireland-in-the-eu-is-a-key-driver-of-transgender-identity-policy/
IHREC Pushing Gender Ideology into Equality Act Update:
https://gript.ie/ihrec-pushing-gender-ideology-into-equality-act-update/

Department of Education and NCCA Strategies

Department of Education Strategy

Page 11 of "**The Department of Education Statement of Strategy 2021-2023**" gives us:
*"The Department is committed to contributing to the national effort to implement the **United Nations' 17 Sustainable Development Goals** and sees **Education for Sustainable Development (ESD)** as key to achieving these. Over the lifetime of this Statement of Strategy we will contribute to the achievement of the SDGs and in particular to **SDG 4 – Quality Education** "to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all" through the SDG National Implementation Plan."*

and *"Develop and co-ordinate implementation of a follow-on National Strategy on Education for Sustainable Development (ESD) to 2030"* – we cover this in a later section.
https://www.into.ie/app/uploads/2019/07/136245_0f16238d-ce2e-4da9-8511-a871327b4e2d.pdf

The Department of Education Statement of Strategy, 2023-2025: https://www.gov.ie/en/department-of-education/publications/department-of-education-statement-of-strategy-2023-2025/#statement-of-strategy-2023-2025

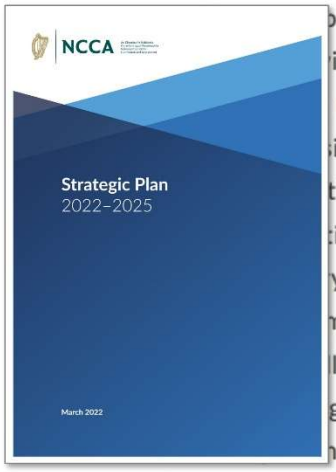
This includes bullets on:

- ESD to 2030: Second National Strategy on Education for Sustainable Development
- UN Sustainable Development Goals

NCCA Strategic Plans

These can be found at this link. https://ncca.ie/en/about-ncca/corporate-information/strategic-plan/
The 2026-2029 Strategic Plan is currently in draft form and can also be accessed from this link.

Page 7 of the 2022-2025 Plan https://ncca.ie/media/5515/strategic-plan-2022-2025.pdf contains the objective highlighted below. This has proven to be a very accurate indicator of the content we have seen enter the curriculum at all age levels.



Page 7

curriculum and assessment perspective, NCCA continued to work with settings and schools, partners and wider stakeholders to look closely at early childhood, primary and with a view to further improving the curriculum to ensure that it remains relevant to young people's lives and the world in which they live. Once again, we find situation where much remains uncertain about the period ahead, including the the pandemic on the lives of children and students and on their education, on the izens, and on the economic and environmental future facing us nationally and y reminds us that challenges abound in the aftermath of such profound events as mic, but so too do opportunities. That same history also shows the importance of l levels of society in enab opment. In the context ges and opportunities, NCCA aims to move forward, with appropriate care and developments in curriculum and assessment to ensure that young people's experiences in settings and schools enable them to live a full life as young citizens, creating potential for their future lives and employment chances, and to develop as responsible, resilient and compassionate actors for social justice, climate action, sustainability and equality. Through this, NCCA also aspires to contribute meaningfully to addressing challenges faced by Ireland's society, environment and economy and that of the international community, particularly the challenges faced by families and young people.

Critical Social Justice

Busy Bodies – A Booklet About Puberty

"This is an updated version of the booklet that was originally published in 2008. It will provide useful and supportive information about the physical and emotional changes that children will experience during puberty, the basics of reproduction, and how young people can look after themselves as they grow up. Parents and carers can use the booklet alone or in tandem with the accompanying video material, as a support and source of information for themselves and their child during puberty."

This booklet is targeted at primary school children who are approaching puberty. Despite statements from government that Gender Ideology is not in the Primary curriculum, the notion of Gender Identity is contained in this booklet.



Gender Stereotypes

A stereotype is when people have an, often unfair, belief about a group of people based on something like their appearance, where they're from, or something else.

Stereotypes can make us think that everyone in a particular group of people should, or does, look and behave in a similar way. This might make us think about and treat some individuals and groups better, or worse, than others.

Sometimes people expect boys and girls should look, think and behave in certain ways, based on their gender. This is called gender stereotyping.

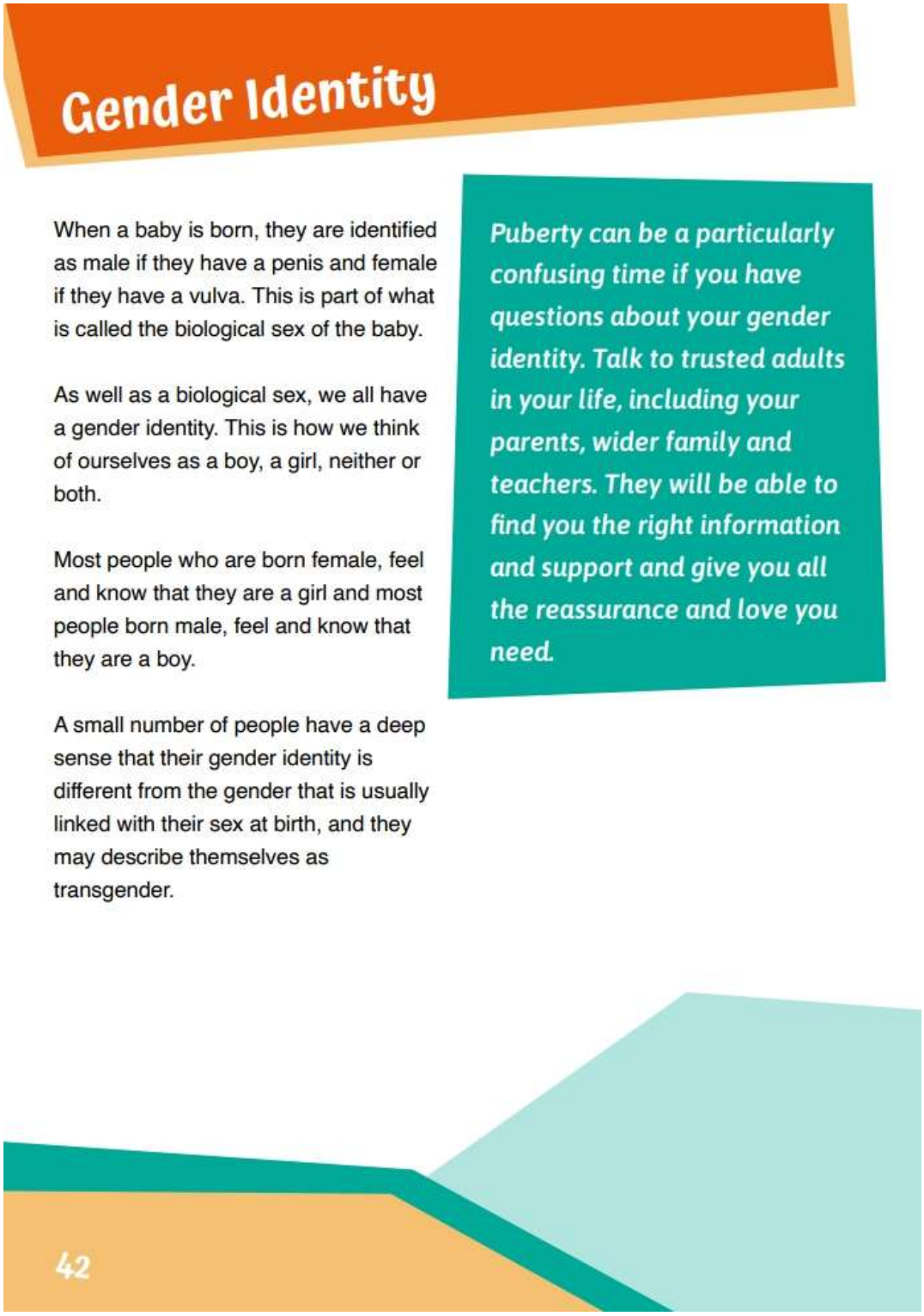
Gender stereotyping can put pressure on people to look and behave in ways that fit with traditional ideas for that gender. This can make us feel uncomfortable if we enjoy, or are good at, things that do not fit with the gender stereotypes.

For instance, gender stereotyping may make children feel they have to dress a particular way or be interested in certain hobbies.

But in fact, most people are interested in, and are good at, a mixture of things. Some of these are traditionally linked with being a boy, and some are traditionally linked with being a girl. This range of interests doesn't make the person any less of a boy or girl.

There are many different ways to be and you don't have to let gender stereotypes hold you back from the things in life that you are interested in, are good at and enjoy.

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Gender Identity

When a baby is born, they are identified as male if they have a penis and female if they have a vulva. This is part of what is called the biological sex of the baby.

As well as a biological sex, we all have a gender identity. This is how we think of ourselves as a boy, a girl, neither or both.

Most people who are born female, feel and know that they are a girl and most people born male, feel and know that they are a boy.

A small number of people have a deep sense that their gender identity is different from the gender that is usually linked with their sex at birth, and they may describe themselves as transgender.

Puberty can be a particularly confusing time if you have questions about your gender identity. Talk to trusted adults in your life, including your parents, wider family and teachers. They will be able to find you the right information and support and give you all the reassurance and love you need.

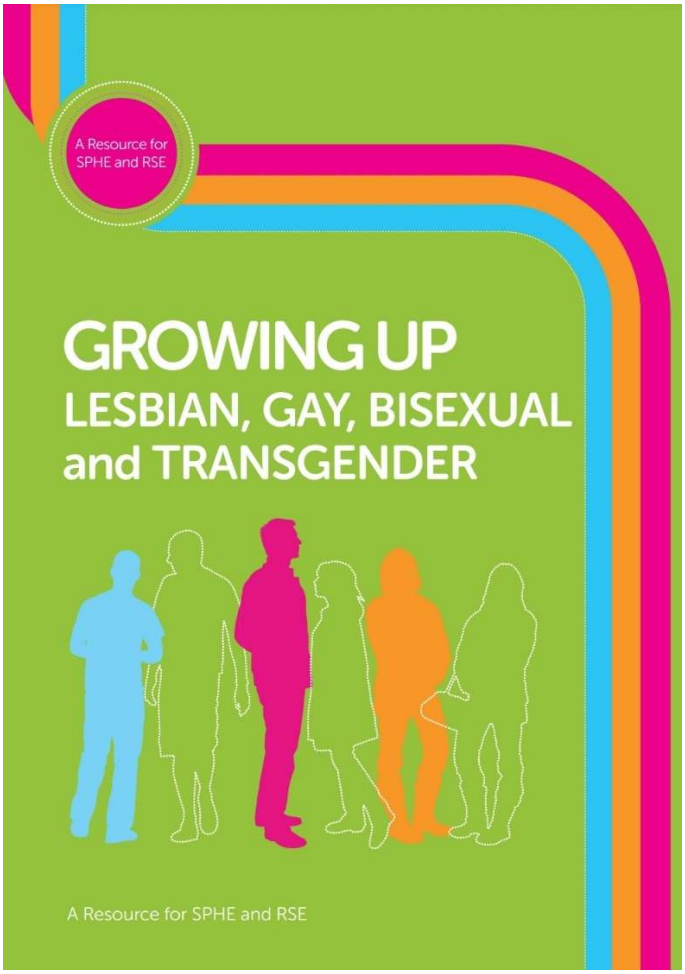
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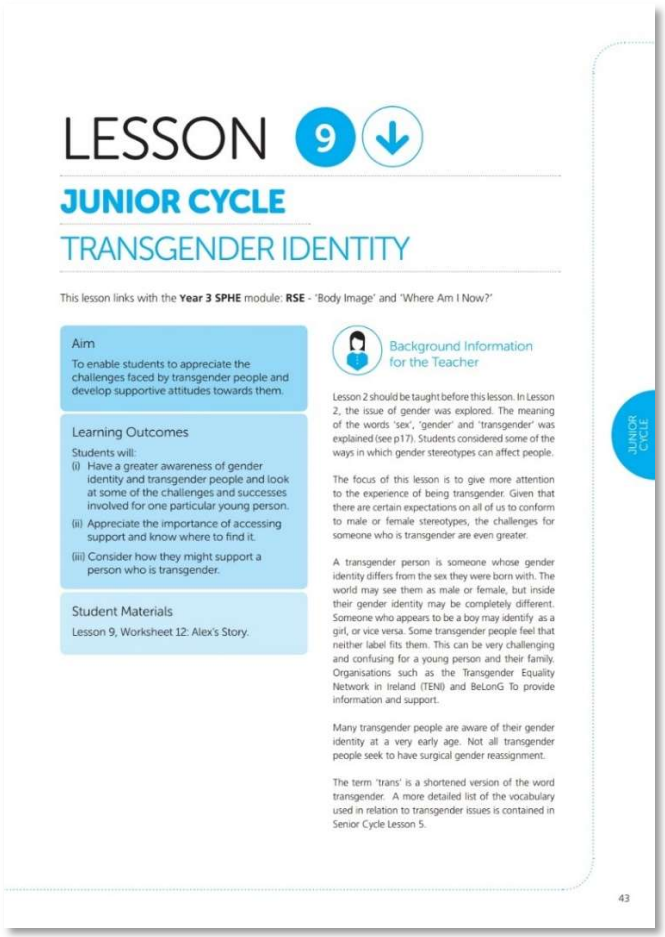
When a parental complaint was entered regarding the content of this document, the HSE responded referencing following the guidance of the **WHO Standards for Sexuality Education in Europe** and the **UNESCO International technical guidance on sexuality education**, which are both covered elsewhere in this document.

Youtube Playlist: https://www.youtube.com/playlist?list=PLltgannkj2UG1oLFaDGQsaCfUboF17aH2
Busy Bodies Booklet Download:
https://www.healthpromotion.ie/media/documents/HCP00478_HSE-Busy_Bodies_Booklet_2023-Web.pdf

Transgender Identity Enters the Irish Classroom in 2011

One of the first appearances of the term "Transgender" in a resource destined for an Irish classroom was the 2011 document "**GROWING UP LESBIAN, GAY, BISEXUAL and TRANSGENDER – A Resource for SPHE and RSE**" which included references to "*Transgender Identity*" at both the Junior Cycle and Senior Cycle levels. Published on the www.pdst.ie website (which now requires login access), it was a resource which any RSE or SPHE teacher at the time could potentially decide to use in their classroom. There was also a supporting DVD with videos that could be shown in class.





LESSON 9

JUNIOR CYCLE

TRANSGENDER IDENTITY

This lesson links with the **Year 3 SPHE** module: **RSE** - 'Body Image' and 'Where Am I Now?'

Aim

To enable students to appreciate the challenges faced by transgender people and develop supportive attitudes towards them.

Learning Outcomes

Students will:

(i) Have a greater awareness of gender identity and transgender people and look at some of the challenges and successes involved for one particular young person.

(ii) Appreciate the importance of accessing support and know where to find it.

(iii) Consider how they might support a person who is transgender.

Student Materials

Lesson 9, Worksheet 12: Alex's Story.

Background Information for the Teacher

Lesson 2 should be taught before this lesson. In Lesson 2, the issue of gender was explored. The meaning of the words 'sex', 'gender' and 'transgender' was explained (see p17). Students considered some of the ways in which gender stereotypes can affect people.

The focus of this lesson is to give more attention to the experience of being transgender. Given that there are certain expectations on all of us to conform to male or female stereotypes, the challenges for someone who is transgender are even greater.

A transgender person is someone whose gender identity differs from the sex they were born with. The world may see them as male or female, but inside their gender identity may be completely different. Someone who appears to be a boy may identify as a girl, or vice versa. Some transgender people feel that neither label fits them. This can be very challenging and confusing for a young person and their family. Organisations such as the Transgender Equality Network in Ireland (TENI) and BeLonG To provide information and support.

Many transgender people are aware of their gender identity at a very early age. Not all transgender people seek to have surgical gender reassignment.

The term 'trans' is a shortened version of the word transgender. A more detailed list of the vocabulary used in relation to transgender issues is contained in Senior Cycle Lesson 5.

JUNIOR CYCLE

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On Page 43 it covers a lesson on **Transgender Identity** for Junior Cycle students:
"*The focus of this lesson is to give more attention to the experience of being transgender*", and
"*A transgender person is someone whose gender identity differs from the sex they were born with*".

This was 2011 remember, before the **Gender Recognition Act of 2015**. I think it's safe to say that most Irish parents had zero awareness of this document, and that the notion of "Transgender Identity" could have been a topic for classroom discussion at that time. The resource is still available on the BelongTo website.

Growing Up Lesbian, Gay, Bisexual and Transgender – A Resource for SPHE and RSE:
https://www.belongto.org/app/uploads/2022/09/Growing-Up-LGBT-1.pdf

“Different Families, Same Love” Program 2015

Background

- The initiative was created by the INTO LGBT Teachers’ Group (established around 2004 as an associated group of the Irish National Teachers’ Organisation / INTO, the main union representing primary-school teachers).
- It was developed in partnership with GLEN (Gay and Lesbian Equality Network, now part of broader LGBT+ equality work), which provided education support and hosted resources on its site (www.glen.ie/education) (www.glen.ie/education).
- The 2013 DES Anti-Bullying Procedures (Circular 045/2013), which mandated that schools explicitly name and prevent identity-based bullying, including homophobic and transphobic incidents. The INTO LGBT Teachers’ Group and GLEN responded by producing practical tools to help teachers implement these procedures and create "positive school climates" where children from (or with) LGBT-headed families felt valued.
- By early 2015 (as detailed in the GLEN InTouch newsletter, Jan/Feb 2015), the poster and accompanying resources/lesson plans were already produced and being promoted as part of a suite of materials to challenge stereotypes, inclusive language, and bullying.

The name and message ("Different Families, Same Love") emphasised that all family structures are equally worthy of respect, directly countering the heteronormative assumptions common in Irish denominational schools at the time.

Introduction and Launch in 2015

- Timing: The high-profile rollout occurred in September 2015, shortly after Ireland’s historic same-sex marriage referendum (passed 22 May 2015 with 62% Yes) and ahead of the first same-sex weddings (November 2015).
- Distribution: The poster (and linked resources) was sent to every primary school in Ireland and provided to INTO’s approximately 40,000 members for classroom use. It was explicitly positioned as the first resource of its kind in Irish classrooms.
- Official endorsement: Education Minister Jan O’Sullivan publicly launched and strongly supported it, stating: “This practical resource will be invaluable to teachers in creating inclusive classrooms. It will send a strong message that LGBT children and families are welcome and cherished in our schools.”
- INTO General Secretary Sheila Nunan also endorsed it, highlighting its value for positive discussions of LGBT people and families.

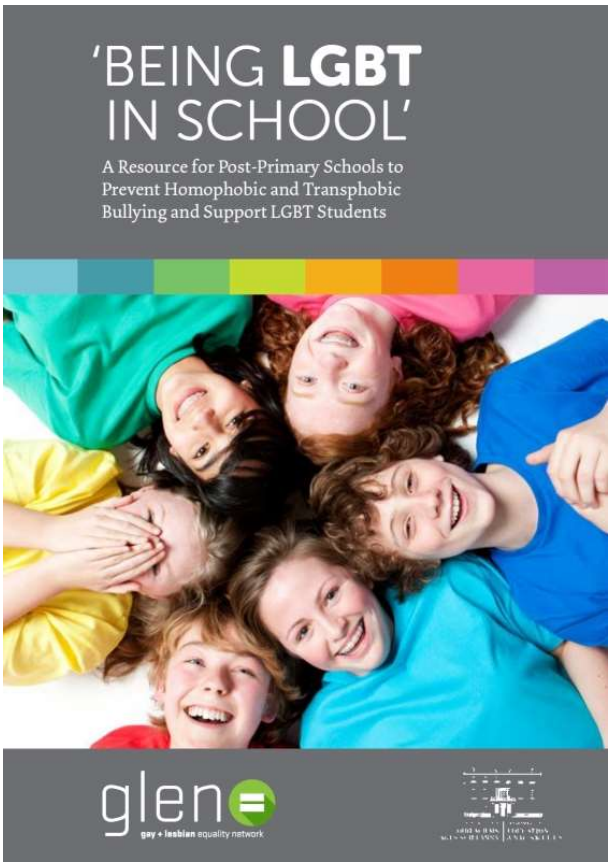
The poster visually depicted a wide range of families (same-sex parents, single parents, grandparents raising children, interracial families, etc.) with the caption “Different Families, Same Love,” accompanied by tailored lesson plans (e.g., identifying family members, appreciating diversity, challenging inappropriate language).

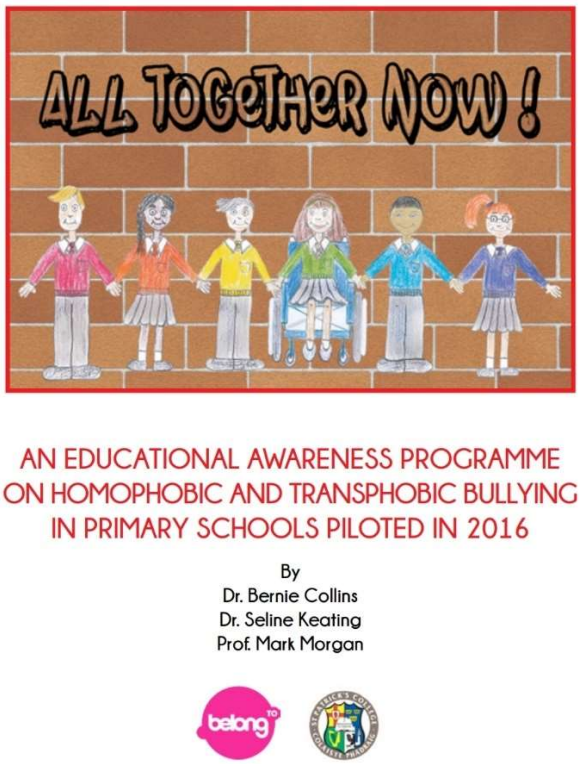
Anti-Bullying – The Gateway for Gender Ideology in Schools 2016

Another Irish school resource, "**BEING LGBT IN SCHOOL**", published by GLEN in association with the ASTI, TUI, BelongTo, TENI and TUSLA, was updated in 2016 to incorporate the notion of "*Transphobic Bullying*" and it's glossary includes most of the definitions we are familiar with today such "Gender Dysphoria", "Gender Expression", "Gender Fluid", "Gender Non-binary", "Gender Transition" and of course "Gender Identity" which it defines as:

"*A person's internal feeling of being male or female, regardless of the sex listed on their birth certificate (assigned birth sex). Some individuals may have a sense that they are some other gender, or a combination of genders*"

The update was clearly prompted by the 2015 Gender Recognition Act which enshrined the notion of a person self-identifying as their "*preferred gender*". It's important to note that the term "gender identity" does not appear in the 2015 Act itself, nor it's subsequent update, nor does the term "gender expression". Again, I believe it's safe to say that the average Irish parent would have had little awareness of either the updated document nor the 2015 Act itself.



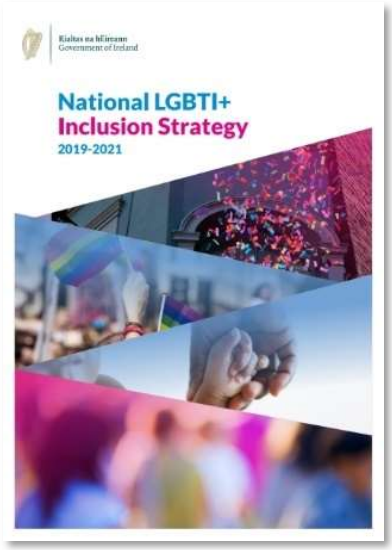


In 2016, BelongTo, in conjunction with St. Patrick's College, DCU, produced a programme, **ALL TOGETHER NOW – "AN EDUCATIONAL AWARENESS PROGRAMME, ON HOMOPHOBIC AND TRANSPHOBIC BULLYING, IN PRIMARY SCHOOLS**" . The implication here of course, is that while the GRA was applicable to adults only, this was introducing the notion of transgendering in a Primary School setting.

Being LGBT in School: https://www.gov.ie/en/department-of-education/publications/being-lgbt-in-school/
Being LGBTQI+ in Ireland Report: https://beinglgbtqi.ie/?page_id=35

A question must asked as to why the Catholic Primary Schools Management Association (CPSMA) were engaged in this project – they are acknowledged on page 4 of https://belongto.org/app/uploads/2019/02/All_Together_Now-__BeLonG_To_booklet10-16.pdf.
One can only assume given this acknowledgement, that the CPSMA were supportive in rolling out this program to Catholic schools?

SPHE Curriculum Influence – Setting the Stage



The LGBT Ireland Report from March 2016 noted the following on Page 242: "*continued efforts must be made to enable primary and post-primary schools to ensure that: ... The curriculum on LGBTI issues is expanded to address both sexual orientation and* ***gender identity*** *beyond what is included in Relationships and Sexuality Education (RSE) or Social Personal Health Education (SPHE) classes*." This would be the pre-cursor to introducing gender identity into the discussions on the upcoming revised curriculum including a new SPHE curriculum at Junior Cycle level.

Further pressure came in the LGBTI+ National Youth Strategy 2018–2020 and the **National LGBTI+ Inclusion Strategy 2019–2021** explicitly calling for the integration of LGBTI+ issues, including gender identity, into school curricula to foster inclusivity and reduce distress among gender-diverse youth. Organizations like **BelongTo**, **TENI** (Transgender Equality Network Ireland), and the National LGBT Federation played key roles in these strategies, with members serving on advisory committees. For those who were awake at the time, **Dr. Aoife Neary's speech to the Dail Committee on Education in 2018**, would have been concerning , not just by some of the subject matter, but also in the language used, the language of **Feminist Theory** and Intersectionality, the language of **Critical Social Justice**.

The notion that an academic such as Dr. Neary, who had close ties with **Transgender Equality Network Ireland (TENI)**, would be given primacy in determining the new SPHE curriculum at Junior Cycle level, should have been a cause for concern to parents at the time. But there was no awareness, nor the desire for create such awareness on behalf of the Irish media. Ultimately Covid interceded, and people's attentions were drawn elsewhere. Progress on the new curriculum was clearly delayed but most of what Dr. Neary outlined in her 2018 statement ultimately found its way into the 2023 curriculum when it was introduced, both in terms of content, and the way it was taught.

Opening Statement by Dr. Aoife Neary (UL) to the Dail Committee on Education in 2018:
https://data.oireachtas.ie/ie/oireachtas/committee/dail/32/joint_committee_on_education_and_skills/submissions/2018/2018-06-12_opening-statement-dr-aoife-neary-lecturer-in-sociology-of-education-university-of-limerick_en.pdf
https://youtu.be/FPNo5k-Ks6A
Renold, E. and McGeeney, E. (2017) Informing the Future Sex and Relationships Education Curriculum in Wales. Cardiff University. ISBN 978-1-908469-12-0
https://www.cardiff.ac.uk/__data/assets/pdf_file/0016/1030606/informing-the-future-of-the-sex-and-relationships-education-curriculum-in-wales-web.pdf
List of Dr. Neary's Academic Publications
https://scholar.google.com/citations?user=c23glpQAAAAJ&hl=en
SPHE: the Irish sex-educators challenging the idea of children's innocence
https://gript.ie/sphe-the-irish-sex-educators-challenging-the-idea-of-childrens-innocence/
Irish professor: "Fears around childhood innocence act as a barrier" to sex ed
https://gript.ie/irish-professor-fears-around-childhood-innocence-act-as-a-barrier-to-sex-ed/
LGBTI+ National Youth Strategy 2018-2020: https://www.gov.ie/en/department-of-children-disability-and-equality/publications/lgbti-national-youth-strategy-2018-2020/
LGBTI+ Inclusion Strategy 2019-2021: https://www.gov.ie/en/department-of-children-disability-and-equality/publications/lgbti-inclusion-strategy-2019-2021/
University of Limerick and TENI launch gender identity e-resource for schools 2020:
https://www.ul.ie/news/university-of-limerick-and-teni-launch-gender-identity-e-resource-for-schools

The WHO Standards for Sexuality Education in Europe 2010



A leading author of the above Population Council document, Doortje Bracken (then of the IPPF – International Planned Parenthood Foundation), was also a leading contributor to the 2010 WHO Standards. The groundwork for what we see in Irish classrooms today was rooted in that 2010 WHO document, "**Standards for Sexuality Education in Europe".** The term "gender identity" appears 7 times in that document but it is the appearance on Page 44 of "*differences between gender identity and biological sex*", that is an indicator of what was to come.

In the response to a 2023 parental complaint regarding the appearance of the term Gender Identity in the **"Busy Bodies"** resource for children approaching puberty, the HSE referenced the WHO document and the term gender identity "*as a topic to be addressed within sexuality education*". These WHO standards have effectively been superseded by an equivalent UNESCO document that we will cover later.

WHO Standards for Sexuality Education:
https://www.bzga-whocc.de/en/publications/standards-for-sexuality-education/

Comprehensive Sexuality Education: A (Critical) Review of UNESCO and WHO Standards:
https://safeschoolsallianceuk.net/wp-content/uploads/2023/04/Comprehensive-Sexuality-Education-A-Review-of-UNESCO-and-WHO-Standards.pdf

This document includes a bulleted summary at the beginning which includes the following points:

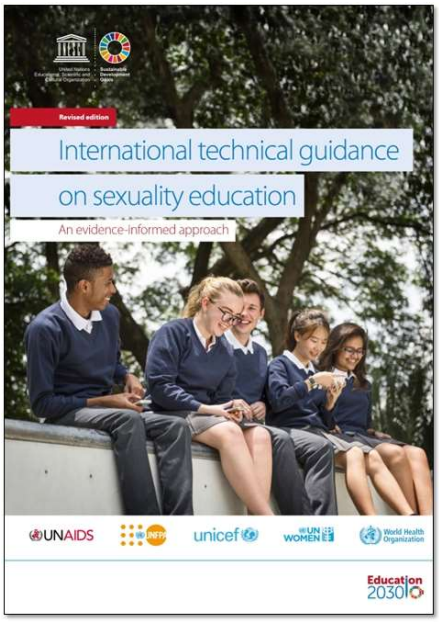
- Both organisations have abandoned a safeguarding first approach, significantly increasing the risk of child sex abuse and exploitation within and beyond the classroom. This is a deliberate shift explained as necessary to enable a 'positive' approach to sex and sexuality.
- Their standards and guidelines depend upon unquestioning acceptance of the ill evidenced belief that children are 'sexual' from birth, and that 'sexual cognition' begins 'in the womb'.
- The WHO and UNESCO standards and guidance therefore require that sexual knowledge and behaviours are inculcated in children from their early years.
- The evidence base used to justify the framework is weak, with ethical concerns alongside a lack of longitudinal research. Nevertheless, UNESCO and WHO persist with a radical, and therefore experimental approach.
- The principle that children are 'sexual' and the requirement to inculcate a 'positive' approach to sexual education, activity, and behaviour in children (rather than a neutral or safeguarding approach), was found to be a continuation of the propaedophile 'sex positive' fantasies of academics such as Gayle Rubin and organisations such as the Paedophile Information Exchange (PIE).
- UNESCO's uncritical centralisation of 'gender identity' in children's education was found to be a continuation of the experimental work of (alleged) child sex abuser John Money.
- The philosophies underpinning WHO and UNESCO's standards and guidance, including the concept of 'childhood sexuality', was found to be the legacy of the abusive, unethical and unreliable research of Alfred Kinsey.

The WHO document was referenced when the content of this Busy Bodies booklet was queried:
https://www.healthpromotion.ie/media/documents/HCP00478_HSE-Busy_Bodies_Booklet_2023-Web.pdf
The WHO would now appear to referencing the UNESCO document which follows this:
https://www.who.int/news-room/fact-sheets/detail/comprehensive-sexuality-education

0–4	Information Give information about	Skills Enable children to	Attitudes Help children to develop
The human body and human development	■ all body parts and their functions ■ different bodies and different sexes ■ body hygiene • *the difference between oneself and others*	■ name the body parts ■ practise hygiene (wash every part of the body) ■ recognize body differences ■ express needs and wishes	■ a positive body-image and self-image: self-esteem ■ respect for differences ■ an appreciation of their own body • *an appreciation for the sense of well-being, closeness and trust created by body experience and experience of bonding* • *respect for gender equality*
Fertility and reproduction	■ pregnancy, birth and babies ■ basics of human reproduction (where babies come from) • *different ways to become part of a family (e.g. adoption)* • *the fact that some people have babies and some do not*	■ talk about these issues by providing them with the correct vocabulary	• *acceptance of different ways of becoming a child of a family*
Sexuality	■ enjoyment and pleasure when touching one's own body, early childhood masturbation ■ discovery of own body and own genitals ■ the fact that enjoyment of physical closeness is a normal part of everyone's life ■ tenderness and physical closeness as an expression of love and affection	■ gain an awareness of gender identity ■ talk about (un)pleasurable feelings in one's own body ■ express own needs, wishes and boundaries, for example in the context of "playing doctor"	■ a positive attitude towards one's body with all its functions = positive body-image ■ respect for others • *curiosity regarding own and others' bodies*
Emotions	■ different types of love ■ "yes" and "no" feelings • *words for feelings* • *feeling of the need for privacy*	■ feel and show empathy ■ say yes/no ■ express and communicate own emotions, wishes and needs • *express own need for privacy*	■ the understanding that emotions are expressed in many different ways ■ positive feelings towards their own sex and gender (it is good to be a girl – or a boy!) ■ the attitude that their own experience and expression of emotions is right • *a positive attitude towards different emotions in different circumstances*

0–4	Information Give information about	Skills Enable children to	Attitudes Help children to develop
Relationships and lifestyles	■ different kinds of relationship ■ different family relationships	■ talk about own relationships and family	■ a feeling of closeness and trust based on the experience of bonding ■ a positive attitude towards different lifestyles ■ the awareness that relationships are diverse
Sexuality, health and well-being	■ good and bad experiences of your body/what feels good? (listen to your body) ■ if the experience/feeling is not good, you do not always have to comply	■ trust their instincts ■ apply the three-step model (say no, go away, talk to somebody you trust) ■ achieve feelings of well-being	■ an appreciation of their body ■ the awareness that it is ok to ask for help
Sexuality and rights	■ the right to be safe and protected ■ the responsibility of adults for the safety of children ■ the right to ask questions about sexuality ■ the right to explore gender identities • *the right to explore nakedness and the body, to be curious*	■ say "yes" and "no" ■ develop communication skills ■ express needs and wishes • *differentiate between "good" and "bad" secrets*	■ an awareness of their rights which leads to self-confidence ■ the attitude "My body belongs to me" ■ the feeling that they can make their own decisions
Social and cultural determinants of sexuality (values/norms)	■ social rules and cultural norms/values ■ gender roles ■ social distance to be maintained with various people • *the influence of age on sexuality and age-appropriate behaviour* • *norms about nakedness*	■ differentiate between private and public behaviour ■ respect social rules and cultural norms ■ behave appropriately according to context • *know where you can touch*	■ respect for their own and others' bodies ■ acceptance of social rules about privacy and intimacy ■ respect for "no" or "yes" from others

UNESCO, EU and Socially Constructed Gender



The UNESCO document "**International technical guidance on sexuality education: an evidence-informed approach"** was released in 2018. This document is important as it would now be seen as the definitive international standard for sexuality education, and the fact that it comes from UNESCO means that everyone in the Irish government, academia, media, NGO and Trade Union establishment would bow to it.

Having reviewed the so-called "evidence base" referenced in that document, I would take issue with it, and the document as a whole, particularly for the younger cohort. Both the UK Safe Schools Alliance and MCC Brussels have documented their concerns. Links below.

Page 50 of the document has the chapter titled "***The Social Construction of Gender and Gender Norms***". It calls for 5 to 8 years olds to be able to: "*Define gender and biological sex and describe how they are different*" and "*Reflect on how they feel about their biological sex and gender*". The guidance for older students evolves from this.

The UNESCO definition of the term "**Gender**" also aligns with this:
"*Gender roles and expectations are learned. They can change over time and they vary within and between cultures …. The concept of gender is vital because, applied to social analysis; it reveals how women's subordination (or men's domination) is socially constructed. As such, the subordination can be changed or ended. It is not biologically predetermined nor is it fixed for ever.*"

Gender Equality

Both the UN and EU are major promoters of "Gender Equality" and on the surface this appears to be seeking equal rights for women. However, in the context of Postmodern Feminist Theory, which both institutions subscribe to, the desire is actually for "equity", as in equality of outcomes, and that gender is considered a social construct, and is independent of biology. The Athena Swan program in Ireland shares the same philosophy and hence our universities are bastions of Critical Social Justice Theory.

UNESCO's Glossary of Comprehensive Sexuality Education (CSE) Terms (see later in this chapter), defines most of the terms that appear in the SPHE curriculum now including **gender identity**. It includes a reference to "*modification of bodily appearance or function (by medical, surgical, or other means)*" that is not included the definition in the Irish school books.

We cover the UNESCO document "**Operational tools to advance gender equality in and through education**" in a later chapter which appears to be the definitive reference for use in education.

International technical guidance on sexuality education: an evidence-informed approach:
https://unesdoc.unesco.org/ark:/48223/pf0000260770
UNESCO's Glossary of Comprehensive Sexuality Education (CSE):
https://csetoolkit.unesco.org/glossary-terms
How European Union institutions sexualise children through Comprehensive Sexuality Education
https://brussels.mcc.hu/news/how-european-union-institutions-sexualise-children-through-of-comprehensive-sexuality-education
Comprehensive Sexuality Education: A (Critical) Review of UNESCO and WHO Standards:
https://safeschoolsallianceuk.net/wp-content/uploads/2023/04/Comprehensive-Sexuality-Education-A-Review-of-UNESCO-and-WHO-Standards.pdf
Unpacking the UNESCO International Technical Guidance on Sex Education: https://youtu.be/r57M3ef2Tcs
European Institute of Gender Equality - Glossary and thesaurus - Gender Identity
https://eige.europa.eu/publications-resources/thesaurus/terms/1049

3.1 The Social Construction of Gender and Gender Norms

Learning objectives (5-8 years)

Key idea: It is important to understand the difference between biological sex and gender

Learners will be able to:

- define gender and biological sex and describe how they are different (knowledge);
- reflect on how they feel about their biological sex and gender (skill).

Key idea: Families, individuals, peers and communities are sources of information about sex and gender

Learners will be able to:

- identify sources of information about sex and gender (knowledge);
- acknowledge that perceptions about sex and gender are influenced by many different sources (attitudinal).

Learning objectives (12-15 years)

Key idea: Gender roles and gender norms influence people's lives

Learners will be able to:

- identify how gender norms shape identity, desires, practices and behaviour (knowledge);
- Examine how gender norms can be harmful and can negatively influence people's choices and behaviour (knowledge);
- recognize that beliefs about gender norms are created by societies (attitudinal);
- acknowledge that gender roles and expectations can be changed (attitudinal);
- practise everyday actions to influence more positive gender roles in their homes, schools and communities (skill).

Key idea: Romantic relationships can be negatively affected by gender roles and gender stereotypes

Learners will be able to:

- analyze the impact of gender norms and gender stereotypes on romantic relationships (both norms relating to masculinity and femininity) (knowledge);
- illustrate how relationship abuse and violence are strongly linked to gender roles and stereotypes (knowledge);
- recognize the impact of harmful gender roles and gender stereotypes on relationships (attitudinal);
- question gender roles and gender stereotypes within relationships (skill).

Learning objectives (9-12 years)

Key idea: Social and cultural norms and religious beliefs are some of the factors which influence gender roles

Learners will be able to:

- define gender roles (knowledge);
- Identify examples of how social norms, cultural norms, and religious beliefs can influence gender roles (knowledge);
- acknowledge that many factors impact gender roles (attitudinal);
- reflect on social, cultural and religious beliefs that impact on how they view gender roles (skill).

Key idea: The way that individuals think of themselves, or describe themselves to others in terms of their gender, is unique to them and should be respected

Learners will be able to:

- define gender identity (knowledge);
- explain how someone's gender identity may not match their biological sex (knowledge);
- acknowledge that everyone has a gender identity (attitudinal);
- appreciate their own gender identity and demonstrate respect for the gender identity of others (skill).

Learning objectives (15-18+ years)

Key idea: It is important to challenge one's own and others' gender biases

Learners will be able to:

- recall examples of gender bias against men, women and people of diverse sexual orientation and gender identity (knowledge);
- recognize that their own and others' gender biases may be harmful to others (attitudinal);
- critically assess their own level of gender bias and analyze gender bias within their community (skill);
- rehearse strategies to counter their own and others' gender bias (skill).

Key idea: Homophobia and transphobia are harmful to people of diverse sexual orientation and gender identity

Learners will be able to:

- define homophobia and transphobia (knowledge);
- analyze social norms that contribute to homophobia and transphobia and their consequences (knowledge);
- recognize that all people should be able to love who they want free from violence, coercion or discrimination (attitudinal);
- demonstrate ways to show support for people experiencing homophobia or transphobia (skill).

3.2 Gender Equality, Stereotypes and Bias

Learning objectives (5-8 years)

Key idea: All persons are equally valuable, regardless of their gender

Learners will be able to:

- identify how people may be treated unfairly and unequally because of their gender (knowledge);
- describe ways to make relationships between genders more fair and equal in their home, school and communities (knowledge);
- recognize that unfair and unequal treatment of people of different genders is wrong and against their human rights (attitudinal);
- recognize that it is important to respect the human rights of others, regardless of differences in gender (attitudinal).

Learning objectives (12-15 years)

Key idea: Gender stereotypes and bias impact how men, women, and people of diverse sexual orientation and gender identity are treated and the choices they can make

Learners will be able to:

- recall social norms that shape how society portrays men, women and people of diverse sexual orientation and gender identity (knowledge);
- illustrate examples of gender bias in all its forms (knowledge);
- acknowledge the importance of treating all people equally (attitudinal);
- recognize that bias against persons that do not conform to gender norms can negatively impact their ability to make choices, including about their health (knowledge);
- demonstrate ways to treat people without gender bias (skill);
- reflect on how their values can impact their beliefs and gender bias (skill).

Key idea: Gender equality can promote equal decision-making about sexual behaviour and life planning

Learners will be able to:

- describe characteristics of gender equality within a sexual relationship (knowledge);
- llst ways that gender roles affect decisions about sexual behaviour, contraceptive use and life-planning (knowledge);
- analyze how more gender equitable roles can contribute to a healthier sexual relationship (knowledge);
- defend why gender equality is a part of healthier sexual relationships (attitudinal);
- build relationships that are grounded in gender equality (skill).

Learning objectives (9-12 years)

Key idea: Gender inequalities and differences in power exist in families, friendships, relationships, communities and society

Learners will be able to:

- define gender inequality (knowledge);
- describe how gender inequality is linked to differences in power within families, friendships, communities and society (knowledge);
- recall negative consequences of gender inequality and power differences in relationships (e.g. GBV) (knowledge);
- foster a belief that everyone has a responsibility to overcome gender inequality (attitudinal);
- demonstrate ways of promoting gender equality in their relationships at home, school and in the community (skill).

Key idea: Stereotypes about gender can lead to bias and inequality

Learners will be able to:

- define stereotypes and bias related to gender (knowledge);
- recognize that gender stereotypes and expectations have a strong influence on how people live their lives, both positive and negative (knowledge);
- acknowledge that differences due to gender may lead to exploitation or unequal treatment, especially if people behave differently from the expected norm (attitudinal);
- question the fairness of gender roles and demonstrate ways to challenge those practices that are unjust and harmful as a result (skill).

Learning objectives (15-18+ years)

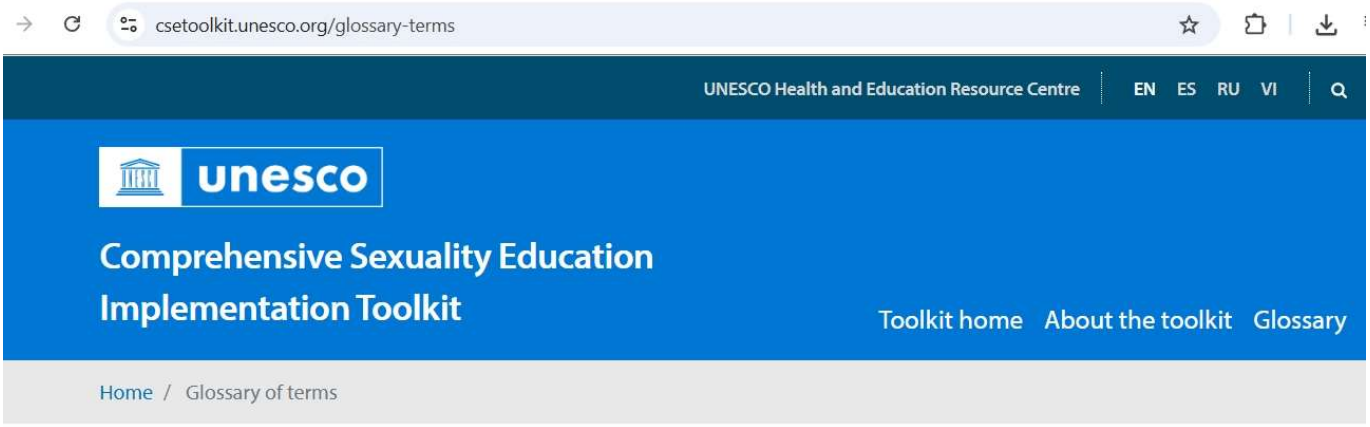
Key idea: Gender inequality, social norms and power differences influence sexual behaviour and may increase the risk of sexual coercion, abuse and GBV

Learners will be able to:

- identify ways that gender inequality and differences in power affect sexual behaviour and risk of sexual coercion, abuse, and GBV (knowledge);
- acknowledge that gender inequality and power differences can impact sexual behaviours and the ability to make, and act on, safe choices e.g. condom use, accessing SRH services (attitudinal);
- access support or help others to do so if experiencing sexual coercion, abuse, or GBV (skill).

UNESCO Comprehensive Sexuality Education Glossary of Terms

https://csetoolkit.unesco.org/glossary-terms



Glossary of terms

Adolescent – a person aged 10 to 19 years, as defined by the United Nations.

Age-appropriate – concepts, information, and skills based on the social, cognitive, emotional, and experience level of most students at a particular age level.

Bisexual – a person who is attracted to people of more than one gender.

Child – a person under 18 years of age, as defined by the United Nations.

Comprehensive sexuality education (CSE) – a curriculum-based process of teaching and learning about the cognitive, emotional, physical, and social aspects of sexuality. It aims to equip children and young people with the knowledge, skills, attitudes, and values that will empower them to realize their health, well-being, and dignity; develop respectful social and sexual relationships; consider the well-being of others that are affected by their choices; and understand and ensure the protection of their rights throughout their lives.

Contraception – any means to prevent pregnancy, including abstinence, barrier methods such as condoms, and hormonal methods such as the pill, patch, injection, and others.

Curriculum - a compilation of lessons, designed to be delivered in a particular scope and sequence that teach students of different ages.

Gender – refers to the social attributes, opportunities, and expectations associated with being male and female and the relationships between women and men, and girls and boys, as well as the relations between women and those between men. These attributes, opportunities, expectations, and relationships are socially constructed and are learned through socialization processes.

Gender identity – a person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned to them at birth. This includes the personal sense of the body, which may involve, if freely chosen, modification of bodily appearance or function (by medical, surgical, or other means).

The UN calls for 'comprehensive' sex education in Irish schools

In February 2023, RTE's Emma O'Kelly reported as follows: "*Comprehensive and evidence-based sex education needs to be integrated into school curriculums here at all levels of education and in teacher training, the UN's Committee on the Rights of the Child has said. It has said Ireland needs to ensure that this includes* ***education on gender equality, sexual diversity, sexual and reproductive health rights****, responsible sexual behaviour and violence prevention*."

To the uninitiated, who would not be aware of the true meaning of the term "**gender equality**", this might appear to be a perfectly valid request, and that it was about time that Ireland got in line on this.

The true meaning of the term "Gender Equality", which has its own Sustainable Development Goal (SDG 5), can be seen in Chapter 8 of the book "**Teaching the Sustainable Development Goals to Young Citizens**". The chapter title and tagline give the game away: "*Teaching about gender – Feminist hope and praxis for the future (SDG 5)*". Later in the chapter we see the same stock definitions of Gender and **Gender Identity** that we have become familiar with. The term "Gender Equality" is essentially "Transgender Equality".

The above is due to the fact that the term "gender" as used in SDG5, is based on the Feminist Theory / Critical Social Justice definition, and is seen as a social construction, something one performs, and which is independent of biological sex.

UN calls for 'comprehensive' sex education in Irish schools:
https://www.rte.ie/news/education/2023/0209/1355764-un-childrens-rights/

The History & Agenda Behind CSE: https://www.comprehensivesexualityeducation.org/history-of-cse/

American Groomer – The Kids are not Alright: https://americangroomerfilm.com/

Pushing boundaries: 'Sexuality education' from UNESCO and WHO:
https://safeschoolsallianceuk.net/2023/04/29/unesco-who-sexuality-education/

UN and WHO Global 2030 Sexual Agenda: Children Should Be Prepared for Early Sexual Partnerships (Features a video on early childhood masturbation produced by the Rutgers Foundation)
https://www.vaken.se/uns-and-whos-global-2030-sexual-agenda-children-should-have-sexual-partners-as-early-as-possible/

IPPF Framework for Comprehensive Sexuality Education (CSE):
https://www.ippf.org/sites/default/files/ippf_framework_for_comprehensive_sexuality_education.pdf

The War on Children. The Comprehensive Sexuality Education Agenda:
https://www.youtube.com/watch?v=Yt0WU3M9ASA

The Revised Junior Cycle Curriculum

2015 Revisions to the Framework for Junior Cycle



The 2015 revisions to the Framework for Junior Cycle were a significant compromise, primarily on assessment arrangements, published in August 2015 under Minister for Education and Skills Jan O'Sullivan. They responded to strong opposition from teacher unions (particularly the ASTI and TUI) to the more radical 2012 Framework (under Ruairí Quinn), while retaining the core student-centred, skills-focused vision.

Towards a BETTER FUTURE - A Review of the Irish School System: https://mural.maynoothuniversity.ie/id/eprint/10001/1/TowardsaBetterFuture-AReviewoftheIrishSchoolSystemMarch2017.pdf

The 2012 version had proposed a substantial shift toward school-based continuous assessment (initially around 40% school-based work marked by teachers, with the State Examinations Commission/SEC phasing out involvement over time for most subjects, aiming for a largely school-based model). Unions strongly resisted teachers assessing their own students for high-stakes certification purposes.

Notable Elements in the 2015 Framework

- **Wellbeing** as a distinct area of learning (introduced from 2017, building to up to 400 hours over three years). It incorporates Physical Education (PE), Social, Personal and Health Education (**SPHE**, including Relationships and Sexuality Education), and Civic, Social and Political Education (**CSPE**).
  Learning during Crisis (OECD) :
  https://www.researchgate.net/publication/378496844_Learning_during_Crisis_OECD
- Retention and refinement of the eight principles, 24 statements of learning, and key skills (eight key skills, with literacy and numeracy more explicitly integrated).
- Continued flexibility: schools design programmes around subjects and/or short courses (maximum typically equivalent to about 10 subjects for certification), Priority Learning Units (for students with significant special educational needs), and other experiences.
- Emphasis on balance between knowledge and skills, formative assessment, teacher professional development/time, and school flexibility, while building on effective existing practices.
- Phased introduction of new subject specifications continued as planned.

In short, the 2015 Framework preserved the educational philosophy (less overload and rote learning; more skills, engagement, wellbeing, and broader recognition of learning) but substantially scaled back the shift away from external, high-stakes terminal assessment to secure agreement and implementation. It is often described as a more pragmatic dual model rather than the fuller school-based system proposed in 2012.

Linkage of Wellbeing to Education 2030

The introduction of Wellbeing as a distinct area of learning in Ireland's Junior Cycle (formalised in the 2015 Framework for Junior Cycle and supported by Guidelines from 2017, with up to 400 hours over three years) aligns thematically and policy-wise with Education 2030, though it was not presented as a direct implementation measure of it.

Junior Cycle Wellbeing Guidelines: https://ncca.ie/media/5062/updated-guidelines-2021_en.pdf

Education 2030 refers to the **UNESCO Incheon Declaration and Framework for Action** (adopted 2015) for Sustainable Development Goal 4 (SDG 4): "Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all." A key element is Target 4.7, which we cover in the next section.

Main Linkages

1. **Holistic, student-centred quality education**
   Education 2030 emphasises education that goes beyond academic achievement to support the full development of learners (cognitive, social, emotional, physical). Junior Cycle Wellbeing (incorporating Physical Education/PE, Social, Personal and Health Education/SPHE including Relationships and Sexuality Education, and Civic, Social and Political Education/CSPE) explicitly aims to enhance students' physical, mental, emotional, and social wellbeing, resilience, connectedness, sense of purpose, and ability to cope with challenges. This supports the view that healthy, resilient learners are better positioned to succeed educationally and contribute to society—core to quality education under SDG 4.
   Junior Cycle Wellbeing Guidelines 2021: https://ncca.ie/media/5062/updated-guidelines-2021_en.pdf

2. **Connection through Education for Sustainable Development (ESD)**
   Irish Junior Cycle Wellbeing Guidelines reference the National Strategy on **Education for Sustainable Development** in Ireland (2014–2020), which defines sustainable development as a process aimed at promoting the wellbeing of citizens now and into the future. **ESD is a central pillar of Education 2030/SDG 4.7**. Wellbeing elements (especially **CSPE**) address **human rights, media literacy, climate action, active citizenship**, and community engagement through inquiry and projects, contributing to **Global Citizenship Education (GCE)** and ESD goals. Later Irish ESD to 2030 strategies and SDG reporting continue to position curriculum reforms, including Junior Cycle components, as supporting these targets.
   Junior Cycle Wellbeing Guidelines - The European Global Education Peer Review Process National Report on Ireland
   https://static1.squarespace.com/static/5f6decace4ff425352eddb4a/t/6a439505d34abd50f0899cb3/1782813957118/Ireland+Peer+Review+Report.pdf

3. **Timing and broader policy coherence**
   Both the Education 2030 Framework and the revised Junior Cycle Framework were finalised in 2015. Wellbeing was elevated from a principle (in earlier proposals) to a dedicated curricular area as part of the 2015 compromise reforms. It fits within **Ireland's wider commitments to international agendas** (**SDGs, UNESCO frameworks** on education for health and well-being) and national policies (**Healthy Ireland**, mental health promotion guidelines, Better Outcomes, Brighter Futures). Reviews note that Junior Cycle Wellbeing/CSPE provides structured opportunities for skills relevant to **SDG 4.7**.

4. **Supporting international frameworks**
   UNESCO strategies on education for health and well-being stress that physical and mental health, social-emotional skills, and safe learning environments are foundational to educational success and sustainable development. OECD work on future of education and skills (including wellbeing) similarly emphasises competencies for individual and collective wellbeing. Ireland's approach is consistent with these.

Summary of the Relationship

Wellbeing was driven primarily by national concerns (student engagement, mental health, reducing exam pressure, holistic development in the Junior Cycle reform process) and domestic strategies. It contributes to Ireland's delivery of **Education 2030/SDG 4** by embedding holistic wellbeing, life skills, citizenship, and ESD-related content into lower secondary education. This helps equip students with the knowledge, skills, values, and dispositions needed for personal flourishing and contribution to a more sustainable, equitable society—precisely the **transformative vision of Education 2030**.

The above is very much the party line of the approach taken. Aside from the potential negative aspects of "Wellbeing", including the indoctrinating aspects on contested topics such as **gender, race and climate**, as well as "**Education for Sustainable Development**" and "**Global Citizenship Education**", there is also the opportunity cost in terms of lost core subject time. The mental health claims must be seen in the context of the mental health impacts of a fundamentally "woke" curriculum.

SDG 4.7 Implementation in Ireland



SDG Target 4.7 requires that by 2030 all learners acquire the knowledge and skills needed to promote sustainable development. This includes education for sustainable development (ESD) and sustainable lifestyles, human rights, **gender equality**, a culture of peace and non-violence, **global citizenship**, and appreciation of cultural diversity and culture's contribution to sustainable development.

Ireland implements this primarily through its **Second National Strategy on Education for Sustainable Development – ESD to 2030** (launched June 2022 by the Departments of Education, Further and Higher Education, Research, Innovation and Science, and Children, Equality, Disability, Integration and Youth). It is accompanied by an Implementation Plan (2022–2026) and is explicitly aligned with UNESCO's ESD for 2030 framework. UNESCO has adopted it as Ireland's Country Initiative for ESD. The strategy treats ESD as both a direct contribution to Target 4.7 and a key enabler for all 17 SDGs.

Ministers Foley, Harris and O'Gorman launch ESD to 2030 – the 2nd National Strategy on Education for Sustainable Development: https://www.gov.ie/en/department-of-education/press-releases/ministers-foley-harris-and-ogorman-launch-esd-to-2030-the-2nd-national-strategy-on-education-for-sustainable-development/

Five Priority Areas

These match UNESCO's framework:

1. Advancing/aligning policy (embedding ESD in education and related policies as part of lifelong learning).
2. Transforming learning environments (**whole-institution** approaches so learners experience sustainability in action).
3. Building capacities of educators (initial teacher education and continuing professional development).
4. Empowering and mobilising youth (call to activism).
5. Accelerating local-level action (community partnerships and practical projects).

Curriculum and Formal Education Integration

- **Early childhood:** Updated **Aistear framework** incorporates relevant elements.
- **Primary:** The redeveloped Primary Curriculum Framework includes **"Social and Environmental Education"** as a curriculum area and "Being an Active Citizen" as a key competency. Global Citizenship Education (GCE) is woven throughout; phased introduction from around 2025/2026. Development groups worked explicitly in the context of SDG 4.7 and ESD to 2030.
  Country profile on Education for Sustainable Development: Ireland (2025)
  https://unesdoc.unesco.org/ark:/48223/pf0000386132
- **Junior Cycle:** Many of the 24 Statements of Learning and the eight key skills reflect GCE/ESD themes. The Wellbeing area of learning (up to 400 hours, incorporating CSPE, SPHE and PE) addresses human rights, media literacy, climate action, citizenship and community engagement through inquiry and projects.
- **Senior Cycle:** A new Leaving Certificate subject, "**Climate Action and Sustainable Development**," began in 42 schools in September 2025 (with plans for wider rollout). Other subjects and programmes also incorporate sustainability content.

- **Teacher education:** GCE/ESD is a core requirement under the Céim standards for Initial Teacher Education. Networks such as DICE (primary) and Ubuntu (post-primary) support embedding, alongside CPD opportunities.

Curriculum audits (e.g., 2018, with an update planned) confirm progressive integration across levels. ESD is also being incorporated into quality assurance, school inspections and system performance frameworks where feasible.

Higher Education, Further Education and Beyond

- Higher Education Authority (HEA) has launched an **ESD Framework for Higher Education** (2026) supporting **whole-institution** approaches across teaching, research, campus operations, governance and community engagement. Strategic Alignment of Teaching and Learning Enhancement (SATLE) funding has prioritised ESD projects.
  https://hea.ie/2026/07/29/hea-launches-education-for-sustainable-development-esd-framework-for-higher-education-welcomed-by-minister-lawless/
  https://hub.teachingandlearning.ie/education-for-sustainable-development/
- Expansion of green skills courses in Further Education and Training (e.g., thousands of enrolments reported).
- Non-formal and informal education: Strong support via Irish Aid's Global Citizenship Education Strategy, programmes such as WorldWise Global Schools, Global Village, Green Schools (An Taisce), Youth 2030, and civil society organisations coordinated through IDEA. Youth-led climate justice projects and local authority initiatives receive dedicated funding.

Funding, Monitoring and Governance

Significant project funding reaches schools (examples include over €850,000 for nearly 400 primary and post-primary schools in 2025/26 for gardens, outdoor classrooms, recycling, energy initiatives, teacher CPD and community action). A Sustainability Toolkit for Schools and school climate action mandates support practical implementation.

A National Steering Group oversees progress. Progress reports were published (first in November 2023; second covering mid-2023 to end-2024). Ireland maintains a national portal for SDG monitoring, participates in international reporting (Eurydice, UNECE), and links ESD to the broader SDG National Implementation Plan and Climate Action Plan.

Progress report highlights strong cross-sectoral engagement in Education for Sustainable Development
https://www.gov.ie/en/department-of-further-and-higher-education-research-innovation-and-science/press-releases/progress-report-highlights-strong-cross-sectoral-engagement-in-education-for-sustainable-development/

Overall Assessment

Ireland has a coherent, whole-of-government, lifelong-learning approach that mainstreams **ESD** and **Global Citizenship Education** across formal, non-formal and informal education. Policy alignment is strong, new curriculum elements are in place or rolling out, educator capacity is being built, and practical funding and youth/community action are active. Challenges remain around consistent depth of implementation in every classroom, assessment of ESD/GCE competencies, and ensuring equitable reach, but the architecture and momentum toward Target 4.7 by 2030 are clear and internationally recognised as progressive.

Further information on **Education 2030** and **OECD Learning Compass 2030** is covered in more detail in the second section of this document.

Overarching Curriculum Concerns



A Globalist Curriculum for a Globalist Agenda

Education 2030 (anchored in the 2015 Incheon Declaration) frames curriculum as a **vehicle for transformative goals**. Target 4.7 requires that learners acquire knowledge and skills to promote sustainable development, explicitly including **education for sustainable development (ESD)**, sustainable lifestyles, human rights, **gender equality**, a culture of peace and non-violence**, global citizenship education (GCED),** and appreciation of cultural diversity. These are to be mainstreamed in national policies, curricula, teacher education, and assessment.

This represents a **deliberate shift from a more classical model of education**—focused on scholarship, transmission of core disciplinary knowledge, development of critical thinking and objectivity, free debate of ideas, cultivation of national identity/pride, and respect for religious or traditional moral frameworks—toward an explicitly normative, values-driven, and future-oriented approach.

Displacement of Core Knowledge and Scholarship

A primary critique is that **Education 2030** prioritizes transversal themes, competencies, and attitudinal goals over the deep acquisition of disciplinary knowledge (history, literature, mathematics, sciences, languages, classical texts). Time spent embedding "**justice**" frameworks, sustainability competencies, or global citizenship **reduces instructional hours available for rigorous content mastery**. Without strong foundational knowledge, **critical thinking itself becomes shallow**—students lack the substantive material against which to test ideas.

This is leading to crowded curricula where thematic integration dilutes subject coherence. When curriculum frameworks treat core knowledge as secondary to **socio-emotional or activist outcomes**, the result can be graduates who are fluent in prescribed vocabulary around equity or climate but weaker in analytical tools, historical sequence, or scientific method. Classical education views knowledge as intrinsically valuable and as the necessary precondition for genuine critical thought, not merely an instrument for pre-selected social ends.

Ideological Neutrality versus Prescribed Values

Education 2030 is not value-neutral. Concepts such as "social justice," "racial justice," "climate justice," and certain interpretations of sustainable development often carry **contested political assumptions**: about the nature of inequality (systemic vs. individual), historical responsibility, preferred policy solutions, and the relative weight of economic growth versus environmental limits. When these are mainstreamed as curriculum goals rather than topics for open inquiry, the risk is that schools shift from teaching how to think toward teaching what to conclude.

Free debate of ideas requires that multiple perspectives (including classical liberal, conservative, religious, nationalist, or skeptical scientific ones) receive fair hearing. If curricula and teacher training embed one set of justice narratives (specifically, those **rooted in Critical Social Justice Theory**) as authoritative, **dissenting views can be framed as illegitimate or harmful**. This undercuts objectivity and the Enlightenment ideal of education as pursuit of truth through evidence and argument. National pride and respect for religious-based morality can be sidelined when global citizenship and universalist sustainability ethics are elevated as higher goods; some implementations treat particular national or faith traditions as obstacles to be overcome rather than legitimate sources of meaning and social cohesion.

Age Appropriateness for Younger Learners

Developmental psychology (drawing on Piagetian stages and subsequent research) indicates that concrete operational thinking dominates in primary years, with robust capacity for abstract, systemic, and moral-political reasoning emerging more reliably in adolescence. Introducing complex, emotionally charged

themes—**systemic racism, climate catastrophe, or intersectional justice**—to young children risks several harms:

- **Cognitive overload and anxiety** without the tools for critical evaluation or agency.
- **Premature moralization**, where children absorb guilt, grievance, or activist identities before they can distinguish evidence from ideology.
- **Indoctrination effects**: young learners are highly receptive to authority figures; framing contested claims as settled moral truths can close off later independent judgment.
- **Opportunity cost**: time spent on these themes displaces age-appropriate foundations in literacy, numeracy, basic scientific method, historical narrative, and character formation rooted in local/religious moral traditions.

Proponents argue that children already encounter media narratives and that early introduction builds awareness and empathy. However, **awareness without maturity often produces performative attitudes** rather than durable understanding, and that genuine education in contested domains is better delayed until students possess the intellectual and emotional resources for genuine debate. Sustainable development and climate topics can be introduced age-appropriately through concrete science (weather, local ecosystems, resource use) long before abstract "justice" framings. Specific concerns in relation to SPHE/RSE are covered elsewhere in this document.

Anti-Natalist, Anti-Family Agenda

The United Nations and its influencers have had an ongoing population management/reduction agenda, and this is reflected in the ideologies, pedagogies and material we see in the classroom, which promotes abortion, Transgender, Queer and Non-binary identities, alternative social structures to the traditional family, and goes out of its way to portray **heteronormativity**, the **traditional family, and traditional gender roles, as inherently oppressive**, and hence something to be critiqued and avoided.

Pedagogical Approach

The use of "Critical" educational approaches is also of major concern. Critical pedagogy (rooted in Critical Theory) encourages students to adopt a pessimistic view of society with a view to transforming it. It's focus on themes of power and oppression, divides people by social categories such as class, race, and gender. This is covered in detail elsewhere in this document.

Broader Strategic Critiques

Education 2030's **emphasis on transformation** can crowd out the more modest but foundational aims of schooling: literacy, numeracy, disciplined habits of mind, and cultural transmission. Implementation challenges are well-documented—vague indicators for Target 4.7, variable national uptake, teacher unpreparedness, and tension between global templates and local contexts. A major concern is that it **over-politicises classrooms, putting a political agenda ahead of core scholarship and learning.**

Global challenges (climate, technological change, migration) do require informed citizens, and isolation from contemporary realities can leave students unprepared. The strongest classical responses therefore do not reject relevance entirely, but insist that it be pursued through rigorous knowledge, open inquiry, and **developmental sequencing rather than early adoption of activist frameworks**.

The **Education 2030** strategy elevates education's role in addressing planetary and social challenges and prioritizes equity and inclusion. From the classical perspective, however, it risks **subordinating the intellectual and moral formation of the individual**—through scholarship, objectivity, and free debate—to **collective transformative goals that are themselves ideologically contested**. Age-inappropriate exposure to justice-oriented themes amplifies this risk by leveraging **children's developmental vulnerability**. A durable educational system must weigh whether the gains in "relevance" and global orientation justify the potential **losses in depth of knowledge, intellectual independence, cultural continuity, and psychological readiness.** Ultimately, parents should have the loudest voice in determining the final outcome at a curriculum level and this has not been the case.

The Junior Cycle SPHE Curriculum 2023

The creation of the new Junior Cycle SPHE curriculum was presided over by a 13 person, all-woman, working group, with Dr. Aoife Neary as the leading academic contributor. A request to add a suitably qualified male representative to join the working group was rejected. In 2023, the National Council for Curriculum and Assessment (NCCA) published the updated Junior Cycle SPHE short course specification (for ages 12–15), which explicitly incorporated **gender identity** and sexual orientation. The curriculum was rolled out for the 2023-2024 school year. During the curriculum review period, the most significant feedback provided was from parents. However, the bulk of this feedback was rejected by the NCCA on the grounds of being part of a co-ordinated campaign (that went against what they wished to implement). Hence the feedback of NGO contributors was given precedence over parents.

Statement by Dr. Aoife Neary to the Joint Committee on Education and Skills

This statement by Dr. Neary on the 12th June 2018 is hugely significant in the context of the development of the new SPHE curriculum and we can see just about every aspect of the points Dr. Neary makes in her statement in the both the final curriculum, and the way it is taught (the pedagogy). The statement is reproduced below unedited and its entirety. The original is available at the following link: https://data.oireachtas.ie/ie/oireachtas/committee/dail/32/joint_committee_on_education_and_skills/submissions/2018/2018-06-12_opening-statement-dr-aoife-neary-lecturer-in-sociology-of-education-university-of-limerick_en.pdf

Start

AOIFE NEARY, THREE MINUTE OPENING STATEMENT

Introduction

My name is Aoife Neary and I am Lecturer in Sociology of Education at the School of Education, University of Limerick. Thank you for the opportunity to be here today. For almost a decade now, I have been doing research in the area of gender and sexuality in education, all funded by several awards from the Irish Research Council.

Summary of Key Points Made in my Submission

The following is a summary of the changes I proposed in my written submission related to RSE content, teaching methods and structures.

Content Changes

The RSE content changes I propose include:

- *Firstly, there an urgent need for comprehensive RSE that responds to the lived realities of children and young people's lives – what Renold and McGeeney (2017) call a 'living curriculum' that assesses the needs of and meets children and young people where they're at.*
- *Secondly, there is a necessity to uncover the deep silences that have surrounded lesbian, gay, bisexual and transgender identities in RSE.*
- *Thirdly, I propose a move from sexuality as isolated and individualised towards critical consideration of sexuality as intersectional and caught up in broader power relations and cultural norms.*

Teaching Methods Changes

The teaching methods changes I propose include:

- *Firstly, a move from the over-emphasis on risk to creating safe and ethical teaching and learning spaces that facilitate open and frank dialogue across and amongst children, parents and school staff.*
- *Secondly, I propose that children and young people are more heavily involved in the co-construction of RSE. Creative, arts-based methods have huge potential here.*

- *Thirdly, I suggest a critical approach to RSE that would avoid assumptions about young people or their lives, avoid tokenistic 'inclusion' and be at peace with not having all the answers in advance.*

Structural Changes

Finally, the structural changes I propose are as follows:

- *Firstly, we must take account of how fears around 'childhood innocence' act as a barrier in ways that don't account for the capabilities of children or the wants of parents. To be effective, comprehensive RSE must begin in early years — from as young as three — in partnership with parents.*
- *Secondly, we know that many teachers and principals lack knowledge about and are uncomfortable with RSE. And so, a comprehensive system of in-service as well as new RSE specialist pathways in initial teacher education will be crucial here.*
- *Thirdly, uncertainties around religious ethos continue to constrain RSE. There is an urgent need for clarity on how religious run primary and post-primary schools can meet the RSE needs of all children equally.*
- *Fourthly, there is a necessity to ensure that there is strong RSE leadership in schools to steer a whole-school, spiral, sustained and meaningful approach to RSE in partnership with relevant local organisations.*
- *Finally, on an on-going basis RSE should be informed, supported and evaluated by an RSE research, practice and education network that includes representation from key education stakeholders and expertise spanning the various topics encompassed by RSE.*

Concluding Thoughts

• To conclude, I suggest that the recent developments in RSE in Wales and the recommendations made by the expert panel outlined in Renold and McGeeney's (2017) report should serve as an exemplary signpost for changes to RSE in Ireland. Many of their recommendations are echoed across my written submission. Reference Renold, E. and McGeeney, E. (2017) Informing the Future Sex and Relationships Education Curriculum in Wales. Cardiff University. ISBN 978-1-908469-12-0 Available at: https://www.cardiff.ac.uk/__data/assets/pdf_file/0016/1030606/informing-the-future-ofthe-sex-and-relationships-education-curriculum-in-wales-web.pdf

End

Commentary on Dr. Neary's Statement

Parents may make what they will of Dr. Neary's statement but a number of points are worth noting.

First of all, Dr. Neary, and all of the academics the Department of Education choose to engage, are grounded in, and advocates for, Critical Social Justice Theory and it's various sub categories, the postmodern Neo-Marxist theories of grievance, victimhood and oppression, such as Feminist Theory, Queer Theory, Critical Race Theory, Post-Colonial Theory etc. We cover the "Critical Turn in Education" elsewhere in this document, the point at which educational scholarship in teacher training became Marxist, rooted in **Critical, Queer, and Feminist pedagogies**. These are indoctrinating methods of teaching that take a pessimistic view of Western Society (which must be torn down), and one that requires children to become activists, **agents of change for social transformation**, to some form of utopian re-imagining of society aligned with the United Nations Sustainable Development Goals.

In her statement, the language and terminology used is that of Critical Social Justice and Critical Pedagogy, as can be seen in making reference to children's ***"lived realities"*** aka "lived experience", or this; "***critical consideration of sexuality as intersectional and caught up in broader power relations***".

Dr. Neary alludes to "***the over-emphasis on risk to creating safe and ethical teaching and learning spaces***". There are two aspects to this, the first of which is risk, and the simple strategy here appears to be to forget about it, and hence the curriculum itself, the toolkits and the books are not risk assessed. The second is a

reference to creating safe "***learning spaces***". We can see how this plays out through the implementation of class contracts and secrecy pacts, so that the SPHE classroom can become a "safe space" for what could easily be discussion on very inappropriate topics with zero awareness on behalf of parents.

Dr. Neary sees the notion of "***childhood innocence***" and "***religious ethos***" as barriers to RSE – as barriers to delivering an indoctrinating and non-age-appropriate version of RSE more like it, which many in Ireland are either supportive of, or afraid to criticise, lest they be name called or "othered".
Irish professor: "Fears around childhood innocence act as a barrier" to sex ed:
https://gript.ie/irish-professor-fears-around-childhood-innocence-act-as-a-barrier-to-sex-ed/

The notion of "***co-construction***" is common in Critical Education settings – the children make suggestions on topics of interest, and the teacher will select one of these as a generative theme (Critical Pedagogy concept), that can then be used to re-enforce the indoctrinating narrative with the entire class.
We have the example that was shared by a teacher on the DCU SPHE Teacher Training Course regarding a classroom discussion on fisting and rimming, based on input from a pupil, an act of "*co-production*".
AUDIO: DCU course participants discuss "fisting":
https://gript.ie/audio-dcu-course-participants-discuss-talking-fisting-with-students/

Dr. Neary recommends that schools steer "***a whole-school, spiral, sustained and meaningful approach to RSE in partnership with relevant local organisations***". This is a reference to the whole school, cross curricular approach that has been implemented, with topics related to Gender, Race and Climate appearing in potentially every class and school activity. The "***relevant local organisations***" that Dr.Neary is alluding to here are the likes of BelongTo, TENI and ShoutOut.

Dr. Neary's last point is important to note. "…***RSE should be informed, supported and evaluated by an RSE research, practice and education network that includes representation from key education stakeholders and expertise spanning the various topics encompassed by RSE***"

The "***RSE research, practice and education network***" she is referring to is Ireland's woke academia, and the latest educational scholarship, which as things stand, is primarily rooted in **the postmodern Neo-Marxism of Critical Social Justice Theory, taught through a Critical, Feminist or Queer lens**, indoctrination in otherwards. No, I don't believe that is what the majority of Irish parents want.

Dr. Neary's comment relating to seeking ***"representation from key education stakeholders"*** is again a pointer to those involved in Ireland's woke NGO sector (BelongTo and TENI in particular), in determining the future education strategy.

We have effectively seen the majority of what Dr. Neary covered in that statement enacted in the new curriculum, with the possible exception of what she was targeting for age three. With the proliferation of anti-bullying policies such as Bí Cineálta, that gap is likely to filled in the very near future.

Connection to the Welsh RSE Programme

In her concluding thoughts, Dr. Neary advises engaging with the recommendations made by the expert panel in a report written by Prof. EJ Renold and Dr. Ester McGeeney in relation to the Welsh RSE program. The Welsh RSE program and the work of Prof. EJ Renold should be of concern to most parents and the Welsh RSE program is reflective of that.

The Horror Show of Welsh RSE & the Irish SPHE connection: https://youtu.be/dHoeS31zhyw

RSE in Wales, Emma Renold, Queer Theory and political capture: https://youtu.be/vU6oNBsA5YE

Curriculum Specification

The **Social, Personal & Health Education (SPHE) Specification for Junior Cycle** is the definitive document but not the full story by any means. Page 21 of this document provides the definitions below:
Junior Cycle SPHE Short Course Curriculum Document:
https://curriculumonline.ie/getmedia/ca8f8975-50ca-4dc3-bba5-a04e25b4f978/JC_SPHE_Short_Course_2023.pdf

*"**Gender:** Refers to the social and cultural factors influencing what it means to be male and female, i.e. the socially constructed roles, behaviours, activities and attributes that a given society considers appropriate for men and women. It is important to distinguish gender from 'sex' which refers to the biological and physiological characteristics that are defined as being male and female (see definition of sex below).*
***Gender identity:** a person's felt internal and individual experience of gender, which may or may not correspond with the sex registered at birth"*

While not the focus of this document, this extremely broad and unconstrained definition from Page 22 of the specification should also be troubling for parents:
"***Sexual activity/sexual intimacy:** a range of activities from kissing, touching, fondling to sexual intercourse (in all its forms) which involve giving and receiving sexual pleasure. These activities can be solitary or involve other people."*

Junior Cycle Short Courses (SPHE is a Short Course):
https://curriculumonline.ie/junior-cycle/short-courses/
SPHE Short Course Curriculum Page: https://curriculumonline.ie/junior-cycle/short-courses/sphe/

Link to the SPHE Tool Kit for Junior Cycle:
https://www.curriculumonline.ie/junior-cycle/short-courses/sphe/sphe-2023/sphe-toolkit/
Resources for teaching and learning in SPHE:
https://www.curriculumonline.ie/junior-cycle/short-courses/sphe/sphe-2023/sphe-toolkit/resources-for-teaching-and-learning-in-sphe/
RSE 1 Resources: https://www.hse.ie/eng/about/who/healthwellbeing/hse-education-programme/junior-cycle-sphe-training-resources/rse/
Link to NCCA Supporting Guidance Document: https://curriculumonline.ie/getmedia/36fed287-2133-4e21-9ec8-cd460f30ca59/JC_SPHE_explaining_LO_3-6.pdf

HSE Resource - Relationships And Sexuality Education 1, 2 and 3
https://curriculumonline.ie/getmedia/95f491aa-1038-4c91-9e52-5e435b6a7618/Relationships-and-Sexuality-Education-1-Unit-of-learning.pdf
https://curriculumonline.ie/getmedia/5f17c8ef-7821-446d-bc3f-3a15c12c08c9/Relationships-and-Sexuality-Education-2-Unit-of-Learning.pdf
https://curriculumonline.ie/getmedia/58f402d2-e8bd-4df5-ad56-eb18b03ca2a9/Relationships-Sexuality-Education-3-Unit-of-Learning.pdf
The Secret Curriculum - Hidden in Plain Sight - An Open Letter on Ireland's Curriculum Changes
https://progressingoffthecliffsedge.substack.com/p/the-secret-curriculum-hidden-in-plain
I'm a SPHE teacher, and I'm horrified at what's in the new curriculum
https://gript.ie/im-a-sphe-teacher-and-im-horrified-at-whats-in-the-new-curriculum/

Dismantling Gender - Unpacking the SPHE Toolkit: https://youtu.be/8CdWCkVzi30
Parents Need to Review their Children's School Books: https://youtu.be/03YKxBsdJ4s
IMPORTANT: Proposed New Sex Education in Irish Schools - Parents Beware
https://youtu.be/-xUhAZnsLQ0
Reviewing the Daily Mail Article on Gender in Irish Schools - Fact Check and Key Gaps
https://youtu.be/bxu88XBv2Ik

AMAZE Range of Gender Identities Video

Referenced in the SPHE Toolkit, this video portrays the notion of the gender binary as something old fashioned and behind the times. There are loads of new genders now, so in order to be modern and progressive you need to identify as one of these new genders. This is the message to children.

Range of Gender Identities: https://youtu.be/i83VQIaDlQw

What's Not in the Curriculum and Should Be

In the context of Gender Ideology there are some very noticeable gaps in terms of what is **not covered** in the curriculum. These provide confirmation of the ideological bias in the curriculum and the fact that this is indoctrination rather than education.

1. **No Mention of the term Gender Dysphoria**
   The Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition (DSM-5) defines Gender Dysphoria as a psychiatric diagnosis that refers to clinically significant distress or impairment arising from a marked incongruence between one's experienced/expressed gender and one's assigned gender (the sex assigned at birth, usually based on external genitalia).
2. **No Mention of the Potential Causes of Gender Confusion**
   Anyone close to this topic will be aware of the myriad of underlying conditions and causes that can lead to gender confusion in children and youth (including classroom indoctrination and ideological grooming). Many of these may come with varying degrees of suicidal ideation. With appropriate discovery and treatment, successful resolution can be achieved in the majority of cases.
   Instead, the ideological diagnosis is one of being **born in the wrong body** and hence unquestioning affirmation is required.
3. **No Mention of Desistance**
   Numerous studies through the years have shown that puberty itself very often serves as the greatest cure for gender confusion. The notion that a person's gender confusion may resolve by its own accord, even with little or no supporting measures, is never mentioned anywhere. Instead, one must affirm the gender confused individual and set them on a path for potentially life altering medicalisation.
4. **No Mention of De-Transitioning / De-Transitioners**
   Neither "de-transitioning" nor the term "de-transitioner" appear anywhere in the current curriculum. When pushed on the topic of de-transitioners, Trans activists will push back with the assertion that "the person wasn't Trans in the first place" so it's a non-issue.
5. **No Mention of the Life Altering / Life Limiting Effects of Gender Medicalisation**
   There is no mention of any of the effects of medicalisation. Again, we have the detail from the Cass and HHS reports, but to refer to this data is only to be considered as further evidence of one's bigotry and transphobia. There is clearly a narrative at play here hence rational discussion is to be avoided at all costs by those wishing to push that narrative.

None of the above items are covered in either the WHO nor the UNESCO Sexuality Education documents, nor in any other books that might find their way into the classroom or school library. This is part of the strategy by Trans activists to **de-medicalise / de-pathologise** the notion of a Trans identity.

Rejection of Biological Essentialism

The above omissions from the curriculum also tie in with the notion of rejecting "biological essentialism", which is a core tenet of Critical Social Justice Theory. The application of "biological essentialism" can be seen as bigoted, hateful and transphobic by CSJT practitioners and believers, and those labels are likely to be directed to you as a parent once your child has been suitably indoctrinated in the Irish education system.

Parents are entitled to opt their children out of SPHE classes

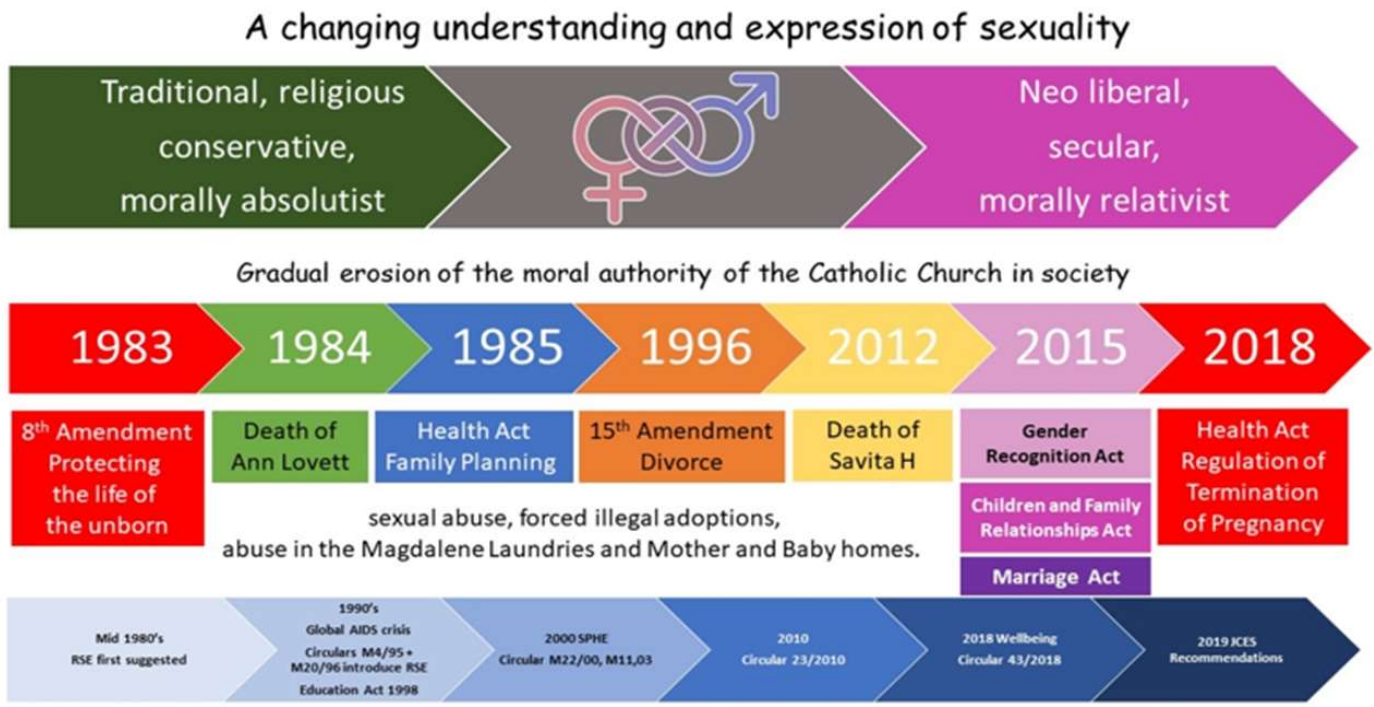
Parents will have right to withdraw children from new sex education classes
https://www.irishtimes.com/ireland/education/2023/02/22/parents-will-have-right-to-withdraw-kids-from-new-sex-education-classes/

The DCU SPHE Teacher Training Course

In conjunction with the new curriculum, DCU instigated a teacher training course for SPHE teachers that would encompass the new curriculum. The creation of such a course had been recommended by Dr. Neary in her original statement to the Dail committee. The course came to public and political attention following the Natural Women's Council (NWC) posting of a whistleblower video of one of the course attendees, former SPHE teacher, Mary Creedon, who shared her concerns regarding the nature of the subject matter covered on the course. The video went viral, receiving over 1 million views across multiple social media channels.

The response of the minister, DCU and the mainstream media, was that the video was full of misinformation and misrepresentation. This author received first hand visibility to the course content as did Gript Media and can confirm what was represented in the video was accurate. DCU and the Department had been caught out, and quickly withdrew to a more defensible position, attempting to defame and delegitimise their accuser in the process.

In her 2018 statement, Dr. Neary noted "*I propose that children and young people are more heavily involved in the co-construction of RSE. Creative, arts-based methods have huge potential here*." Some of the most egregious imagery from the whistleblower interview was related to the latter. Given the experience from the Welsh RSE program, which course academic member, Dr. Leanne Coll of DCU, had worked on, there was every reason to expect the same sort of hands-on exercises would be destined for the Irish classroom, and not solely as exercises among teachers as was now being claimed.



The above slide was presented as part of the inaugural running of the course which Mary Creedon attended. The categorization of Ireland today shows our progression to where DCU see us standing today, rooted in the moral relativism of Critical Social Justice Theory, better known as woke progressivism.

The topic of gender ideology came up during the interview, and it was stated that it was taken as a given on the course, and not something to be questioned or contested in any way. This is 100% consistent with the position on gender being taken in all Irish universities right now under the guise of **Gender Equality**, and the requirements of the Athena Swan programme and UNESCO as we have seen in earlier chapters. Due to the funding implications arising out of Athena Swan accreditation, there isn't a university administrator in this country that would seek to argue, regardless of their own personal or other beliefs. As a result, our

universities have become hotbeds for Critical Social Justice Theory and related activism. The Gender critical need not apply nor seek to have their voice heard.

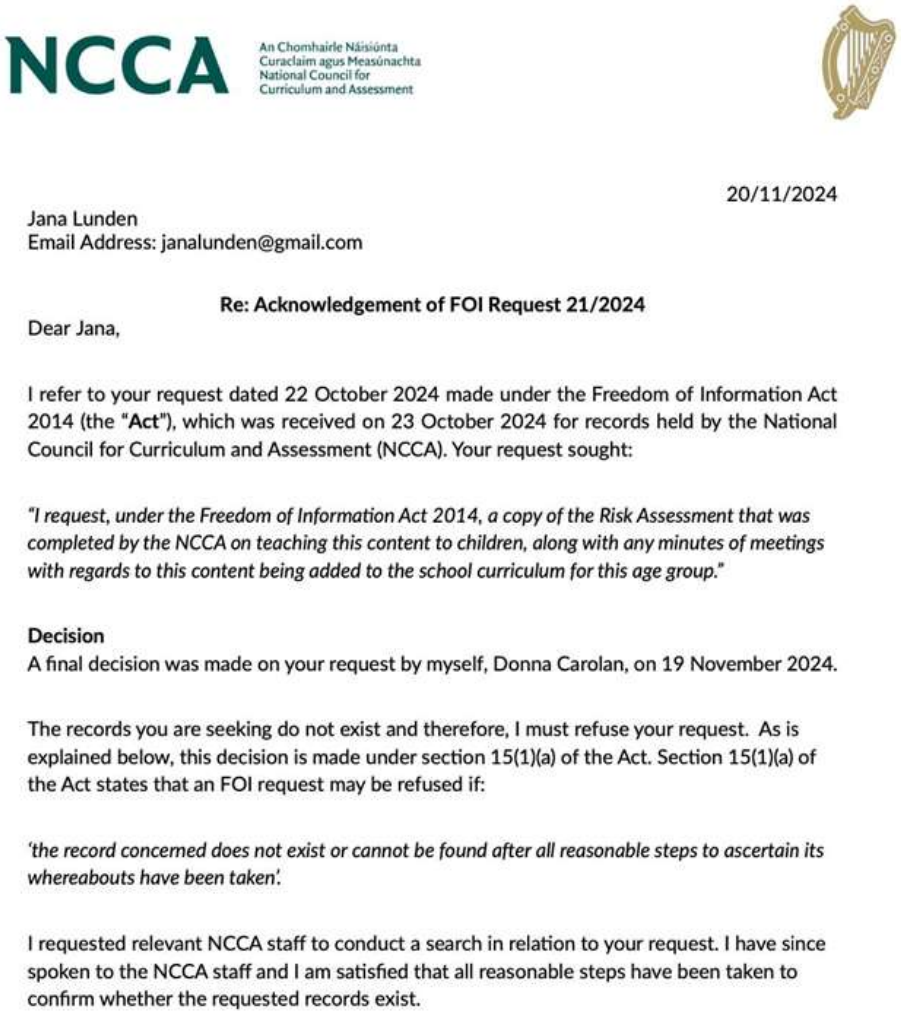
SPHE Teacher's Whistleblower Interview - What Happens in the Classroom Stays in the Classroom
https://youtu.be/nqeAMtxbrsM
DCU and the Minister have failed to answer key question on SPHE controversy:
https://gript.ie/dcu-and-the-minister-have-failed-to-answer-key-question-on-sphe-controversy/
PHOTOS: Inside the DCU SPHE course – fisting, writing sex scenes, porn terms examined:
https://gript.ie/photos-inside-the-dcu-sphe-course-fisting-writing-sex-scenes-porn-terms-examined/
Graduate Diploma in SPHE/RSE:
https://www.dcu.ie/courses/postgraduate/school-human-development/graduate-diploma-social-personal-and-health
Dr. Leanne Coll (academic lead for the DCU SPHE Course) Publications:
https://scholar.google.com/citations?user=rIxl4B4AAAAJ&hl=en
SPHE teacher's "whistleblower video" has "absolutely appalled parents":
https://gript.ie/sphe-teachers-whistleblower-video-has-absolutely-appalled-parents/
I'm a SPHE teacher, and I'm horrified at what's in the new curriculum:
https://gript.ie/im-a-sphe-teacher-and-im-horrified-at-whats-in-the-new-curriculum/
SPHE: the Irish sex-educators challenging the idea of children's innocence:
https://gript.ie/sphe-the-irish-sex-educators-challenging-the-idea-of-childrens-innocence/

'Gaslighting': The DCU SPHE 'intimacy lesson' now mirrored in schoolbook
https://gript.ie/gaslighting-the-dcu-sphe-intimacy-lesson-now-mirrored-in-schoolbook/
AUDIO: DCU course participants discuss "fisting"
https://gript.ie/audio-dcu-course-participants-discuss-talking-fisting-with-students/

Lack of Safeguarding

Through Freedom of Information requests, the Natural Women's Council were able to confirm that the following had not been subject to safeguarding assessments:

- The curriculum definition documents
- Any of the classroom textbooks or supporting toolkits
- Stand up weeks with organisations such as BelongTo or ShoutOut



NCCA An Chomhairle Náisiúnta Curaclaim agus Measúnachta National Council for Curriculum and Assessment

20/11/2024

Jana Lunden
Email Address: janalunden@gmail.com

Re: Acknowledgement of FOI Request 21/2024

Dear Jana,

I refer to your request dated 22 October 2024 made under the Freedom of Information Act 2014 (the "**Act**"), which was received on 23 October 2024 for records held by the National Council for Curriculum and Assessment (NCCA). Your request sought:

"I request, under the Freedom of Information Act 2014, a copy of the Risk Assessment that was completed by the NCCA on teaching this content to children, along with any minutes of meetings with regards to this content being added to the school curriculum for this age group."

Decision
A final decision was made on your request by myself, Donna Carolan, on 19 November 2024.

The records you are seeking do not exist and therefore, I must refuse your request. As is explained below, this decision is made under section 15(1)(a) of the Act. Section 15(1)(a) of the Act states that an FOI request may be refused if:

'the record concerned does not exist or cannot be found after all reasonable steps to ascertain its whereabouts have been taken'.

I requested relevant NCCA staff to conduct a search in relation to your request. I have since spoken to the NCCA staff and I am satisfied that all reasonable steps have been taken to confirm whether the requested records exist.

Lack of Oversight Regarding School Books

In fact, the school books aren't subject to any oversight at all, and this is particularly concerning for books associated with such a sensitive topic as SPHE for example, which could potentially have extremely negative downstream consequences, particularly for more vulnerable children. The view expressed by the Department of Education on the books, was that any issues should be taken up with the teacher involved (who typically selects which book to use, if any), or alternatively with the book publisher directly.

On November 4, 2025, Independent TD Carol Nolan submitted a parliamentary question (Question No. 655) to the Minister for Education and Youth in the Dáil Éireann. The question addressed concerns regarding schools accessing and using age-inappropriate material as part of the relationships and sexuality education (SPHE) curriculum, including potential exposure of 6th class pupils to profoundly inappropriate content. While the question focused on curriculum materials and resources rather than traditional "school books" or textbooks in a general sense, it effectively questioned the oversight, approval, or "sign-off" processes by the

Department of Education for such educational materials used in schools. The official record from the Oireachtas shows the Minister's response emphasised that, apart from a small number of prescribed texts at post-primary level (determined by the NCCA), the Department does not generally approve, commission, sponsor, or endorse individual textbooks or resources, and it would not be feasible to do so.

The lack of oversight in relation to book content came to public attention with the Family A / Family B controversy where the notion of a traditional Irish family was ridiculed when compared to a more modern and diverse view of a family. Pages 64 and 65 of Edco's **Health and Wellbeing SPHE1** book contained the offending pages. If anyone had taken the time to leaf through the remaining pages of the Edco book, they would have encountered The Genderbread Person on Page 155 which included:

"Gender Identity is about how you see and feel about yourself as male, female, both or neither, irrespective of the sex you were assigned at birth."

This is a First Year Junior Cycle SPHE book (12–13-year-olds). Another SPHE book for first years is Gill Education's **My Wellbeing Journey 1** which on Page 129 has a similar definition:

"Gender Identity: How we think and feel about our own gender. It's a deep, internal sense of being male, female, a mixture of both or none at all"

Along with the latter we have a class exercise to look at an Amaze video called "Range of Gender Identities" on Youtube, a video that does a Family A – Family B style comparison between being a boring cisgender type versus those who appear as more trendy, identifying as non-binary or gender fluid.

AMAZE Video - Range of Gender Identities:
https://youtu.be/i83VQIaDlQw

The Books Stay at School

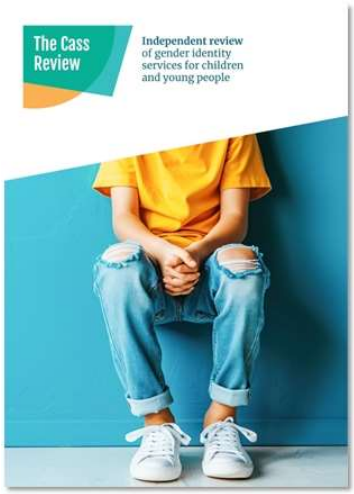
Because there is no homework associated with SPHE, these books stay at school, and hence parents may never get to see them. Interestingly, while Gill Education does an excellent job of providing electronic copies of most of it's text books online for review, at the time of writing, it is now restricting the more "controversial" chapters of it's **My Wellbeing Journey** book series. For the Book 1 mentioned above for example, the online version cuts off at page 120, so you won't get to see the content on page 129 which includes the Genderbread Person. It's the same for Books 2 and 3 in that series.

Parliamentary questions regarding sign-off on school books:
https://www.oireachtas.ie/en/debates/question/2025-06-24/458/
https://www.oireachtas.ie/en/debates/question/2025-11-04/655

Full written answers section: https://www.oireachtas.ie/en/debates/question/2025-11-04/section/587
Parents Need to Review their Children's School Books - Start with SPHE and CSPE, & work from there
https://youtu.be/03YKxBsdJ4s

Being 'straight' seen as 'negative' in some Irish schools: BelongTo staffer
https://gript.ie/being-straight-seen-as-negative-in-some-irish-schools-belongto-staffer/

The Impact of Gender-Identity-Theory on Child Safeguarding: a Social Worker's Perspective
https://gript.ie/the-impact-of-gender-identity-theory-on-child-safeguarding-a-social-workers-perspective/



Cass Review 2024:

The Cass Review (full title: Independent Review of Gender Identity Services for Children and Young People) final report, published in April 2024 by Dr. Hilary Cass, is a 388-page document (263 main pages plus appendices, commonly referenced as the 388-page report).

It was commissioned by NHS England to examine the evidence base and care pathways for children and young people with gender-related distress. The report includes systematic reviews (published separately), stakeholder input, and 32 recommendations. It does not recommend a complete ban on medical interventions but emphasizes that the evidence for puberty blockers and hormones is weak, calls for a shift to holistic, evidence-based care, and restricts routine use of medical treatments outside research settings.

The report does not provide an official numbered "top 10 findings" list, but its core conclusions (drawn from the executive summary, key findings overviews, and systematic reviews) are consistently highlighted across neutral summaries of the document. Here are the top 10 key findings, synthesized directly from the report's primary conclusions:

1. **Weak evidence base for medical treatments:** The quality of evidence for puberty blockers and cross-sex (masculinising/feminising) hormones is very poor. Studies are poorly designed, lack long-term follow-up, and do not adequately demonstrate safety or effectiveness for gender dysphoria.

2. **Need for a fundamentally different service model:** The existing "gender clinic"/affirmative model is not fit for purpose. Care must shift to a holistic, multidisciplinary paediatric model (integrated with mainstream child and adolescent mental health services) that addresses the whole child, not just gender distress.

3. **Psycho-social support as first-line treatment:** Standard evidence-based psychological and psychosocial interventions should be the primary approach. Medical pathways should not be the default.

4. **Puberty blockers should not be routinely prescribed:** Due to risks (e.g., to bone density, neurocognitive and psychosexual development) and unclear benefits, puberty blockers should only be available within a strict research protocol.

5. **Extreme caution with cross-sex hormones under 18:** Hormones should be used only with great caution, following thorough assessment; NHS England was advised to review its policy.

6. **Social transition is an active intervention with uncertain effects:** Evidence on benefits or harms is weak. A cautious approach is advised (especially for pre-pubertal children), with strong parental involvement and awareness of potential long-term developmental impacts.

7. **Holistic assessment of complex needs is essential:** Most referred children/young people have co-occurring mental health conditions, neurodiversity (e.g., autism), trauma, or other factors. "Diagnostic overshadowing" (focusing only on gender) must be avoided.

8. **No clear reduction in suicide risk from medical transition:** Suicide risk is elevated in this population but comparable to other youth with similar mental health/psychosocial challenges. There is no evidence that puberty blockers or hormones reduce suicide deaths.

9. **Urgent need for better research and data:** Long-term follow-up, data linkage, and a research programme (covering both medical and non-medical interventions) are required. Adult gender services largely refused data access, highlighting governance failures.

10. **Changing cohort and socio-cultural factors:** The sharp rise in referrals (especially adolescent females) and altered case profile suggest influences beyond biology, including mental health trends, social media,

peer effects, and social engineering in education related to gender/sexuality. Services must adapt accordingly.

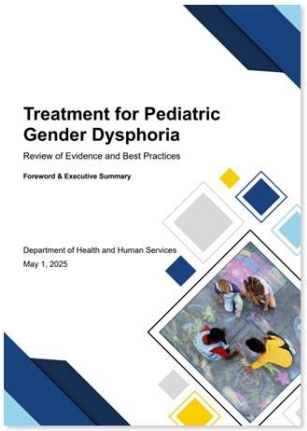
These findings led to NHS England ending routine puberty blocker use and restructuring services into regional hubs with stricter oversight. The report stresses that children and young people deserve the same standard of safe, evidence-based care as any other patient, and that open debate (rather than polarisation) is needed to improve outcomes.

The full report and accompanying systematic reviews are publicly available on the Cass Review website for those who want to read the primary source in detail.

Cass Report: https://cass.independent-review.uk/home/publications/final-report/
Reflections on the Cass Report: https://genspect.org/reflections-on-the-cass-report/
The Cass Report is welcome - here's what it means for Ireland:
https://www.thejournal.ie/readme/tavistock-cass-report-ireland-6356357-Apr2024
The Final Cass Review and the NHS England Response
https://segm.org/Final-Cass-Report-2024-NHS-Response-Summary
The Cass Review, the "Yale" Report, and the Importance of Keeping Special Interests at Bay
https://segm.org/Cass_Integrity_Project_Yale
Key Insights from the CAN-SG Panel Discussion "After Cass What Next?"
https://can-sg.org/2025/03/23/key-insights-from-the-can-sg-panel-discussion-after-cass-what-next/
Summary of Cass Review
https://can-sg.org/2024/04/28/summary-of-cass-review/
Transgender Ideology, The Cass Review, and Stopping Child Harm | Helen Joyce
https://youtu.be/vbY-g9hnL14

BMA drops opposition to Cass review into child gender treatment: https://archive.ph/jSJAc
https://gript.ie/how-the-uks-cass-review-eviscerated-the-irish-governments-record/

HHS Review 2025



Not covered in the Irish mainstream media, the HHS report is the U.S. Department of Health and Human Services (HHS) publication titled **Treatment for Pediatric Gender Dysphoria: Review of Evidence and Best Practices**. Arguably more significant than the Cass Report, it is a comprehensive evidence review focused on medical treatments for children and adolescents experiencing gender dysphoria. The report examines puberty blockers, cross-sex hormones, surgeries, and other interventions aimed at changing a minor's physical sex characteristics, along with alternative approaches like psychotherapy or watchful waiting.
The HHS report **concludes that the affirming approach (starting with social transition) lacks reliable evidence of benefit and has an unfavourable risk profile**, consistent with Cass and other European reviews.

HHS Report: https://opa.hhs.gov/gender-dysphoria-report/
Director's Desk: HHS & NIH Evidence Review on Pediatric Gender Dysphoria — Expert Panel Discussion
https://www.youtube.com/watch?v=nC9UP5yi7HY
Genspect Canada Supports HHS Report on Paediatric Gender Medicine:
https://genspect.org/genspect-canada-supports-hhs-report-on-paediatric-gender-medicine/

Landmark HHS Review takes the Cass Review much further
https://www.transgendertrend.com/hhs-review-takes-cass-review-further/

US Department of Health and Human Services releases final report on youth gender dysphoria
https://segm.org/media/hhs-evidence-review-pediatric-gender-dysphoria-november-release

Summary of the Cass and HHS Reports

- Social transition is not harmless or neutral; it requires clinical involvement, especially for younger children.
- Evidence base is weak/very low quality.
- Caution is advised to avoid prematurely altering developmental trajectories or escalating to medical pathways.
- Preference is for **exploratory psychosocial support over immediate affirmation.**

Report Debunks Claim That State Restrictions on Pediatric Sex-Rejecting Interventions Increase Adolescent Suicide Rates

On the September 17, 2026, Do No Harm released a study finding no evidence for the widespread and alarmist claim that state prohibitions on surgeries, puberty blockers, or cross-sex hormones for gender-dysphoric minors increase suicide rates.

The study, titled "The Effect of State Bans on Gender Interventions for Minors on Teen Suicide Rates," examines the claim that state bans on so-called gender-affirming care for minors lead to spikes in suicides. Employing three distinct analytical models, Do No Harm found no evidence to support the claim.

"The alarmist claim that protecting children from sex-rejecting procedures increases suicide is false," said Jay Greene, Director of Research at Do No Harm. "We examined the evidence in a first-of-its-kind study of how teen suicide rates were affected by states adopting policies restricting so-called gender-affirming care for children. No matter how you examine the data, the result is consistently clear: These state policies did not increase teen suicide rates. Medical practice and policy must be grounded in evidence, not emotionally manipulative talking points. That principle is all the more critical when it's a matter of children's health and well-being."

https://donoharmmedicine.org/2026/09/17/do-no-harm-report-debunks-claim-that-state-restrictions-on-pediatric-sex-rejecting-interventions-increase-adolescent-suicide-rates/

Lack of Adherence to Best Practice

Social Transitioning

Despite the guidance of the Cass and HHS reports with regard to social transitioning, the practice continues in schools across the country. The Enoch Burke case is directly linked to such activity and it's notable that the school involved, Wilson's Hospital School, were given the BelongTo Quality Mark for LGBTQ+ Inclusion in 2025. BelongTo were flagged in a Gript article in 2023 for advising teachers and youth workers to lie to parents about their children's gender and sexual orientation, rather than "outing" the child as perhaps identifying as a different gender. This is a common practice in other jurisdictions and it assists in bedding in a child's belief that they were born in the wrong body, so that by the time their parents are notified, it's usually because they are required to sign off on the medicalisation of their child.

The **INTO Liam & Lucy video** for Primary Schools (https://youtu.be/7EX738IPaYw) covers the topic of social transitioning, and the fact that the rest of the class must also be educated on the topic, regardless of the wishes of their parents.

TENI produce a resource promoting social transitioning**:**
https://www.ul.ie/gender-identity-school-resources
Current Concerns About Gender-Affirming Therapy in Adolescents
https://segm.org/current-concerns-gender-affirming-therapy-adolescents
Correcting the Record on Social Transition
https://www.city-journal.org/article/correcting-the-record-on-social-transition
Desistance studies in children with Gender Dysphoria
https://www.transgendertrend.com/children-change-minds/

Irish Gender Service Doctor Highlights Concerns 2024

In a 2024 article in the Journal.ie, Dr. Paul Moran of the National Gender Services comments on the findings of the **Cass Report** and the lack of high-quality evidence in the area of child gender medicine and he quotes the following based on earlier Swedish and German studies:

"The quality of research that has been published in peer reviewed journals in this area is truly appalling and would never be accepted in other areas of medicine."

He went on to comment on his concerns over the guidelines coming from WPATH:

"The National Gender Service had advised the government as early as 2018 that these ***guidelines were unsafe and unsuitable****. Despite this, WPATH SOC8 have been included in the Programme for Government."*

Later in the article he highlights his concerns over what is happening in schools:

*"****Irish schools should not be taking the lead in the social transitioning of children****. The Department of Health should reconsider some of the* ***overly affirmative educational and training materials it is sending to schools*** *and the* ***prominent role it has given to activist organisations in policy development and teacher training****."*

The Whole School Approach



Advocated by UNESCO, this approach looks to embed elements of the required narrative in each and every class, as well as each and every school activity. The approach is used for topics such as Gender Ideology, Racial Justice, Climate Justice, and their big brothers of "Education for Social Justice (ESJ)", "Education for Sustainable Development (ESD)" and "Global Citizenship Education (GCE)", which also encompass these topics.

In all cases, a narrative is being pushed. The same is applied to the mainstream media, where the narrative is delivered not just in news programmes and documentaries, but in advertising, talk shows and drama.

The anti-bullying programme, Bí Cineálta, is also delivered on a whole-school basis including a flag.

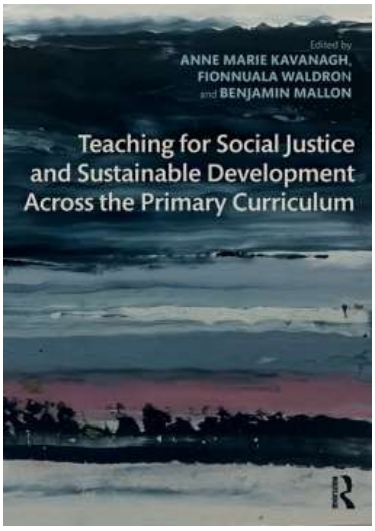
Our first explicit exposure to this in relation to education came in the 2018 statement by Dr. Neary to the Dáil committee on education where she talked of *"..a necessity to ensure that there is strong RSE leadership in schools to steer a **whole-school**, spiral, sustained and meaningful approach to RSE.."*

The Irish Government funded, "**Take 1 Programme" for "Education for Sustainable Development**" uses the tagline "*Every Student – Every Subject – Every Class*", just in case anyone doubted what was going on.
https://www.take1programme.com/

What may be lost on many parents is the fact that Critical Social Justice topics such as transgendering, racial politics and climate change /climate alarmism are taught not just in SPHE and CSPE class, but may be **taught across the curriculum**. Anti-bullying has historically been a driver for adopting this approach but the rationale for adoption has dramatically increased in recent years.

The Whole School approach is covered in this HEA document:
https://hea.ie/assets/uploads/2024/06/NSS-1-7.pdf

Example of Whole School Teacher Training

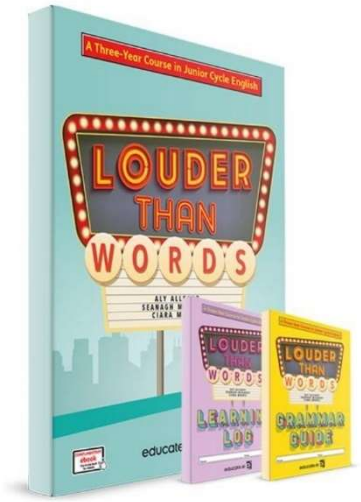


We cover this book, "**Teaching for Social Justice and Sustainable Development Across the Primary Curriculum"** in more detail in the **Critical Pedagogy** section of this document but it's appropriate to mention it here as well**.** Edited by Dr Anne Marie Kavanagh, Prof Fionnuala Waldron and Dr Benjamin Mallon, this book promotes integrating elements of social justice, climate change, and sustainability into every subject on the Primary curriculum and the table of contents of this text gives you an excellent overview of what this might look like. As it re-titles every subject appropriately, it would be clear to parents what was going on, but such transparency is not demanded, and a relatively benign looking curriculum could be equally bad.

This is probably the closest publicly available indoctrination manual for Primary Schools that is out there. They're not hiding it any more.

Teaching for Social Justice and Sustainable Development Across the Primary Curriculum:
https://ebrary.net/174167/education/teaching_for_social_justice_and_sustainable_development_across_the_primary_curriculumacting_for_a_b

Subverting Parental Rights



The Junior Cycle English Book series, "**Louder than Words**" is a classic example of this approach and is laced with **Critical Social Justice themes** such as gender, race and climate. So, a parent who has sought to opt their child out of SPHE, or CSPE, to avoid them being exposed to such indoctrination themes, will find their English book including sections on "coming out", pro-nouns, non-binary identities and racial justice.
https://youtu.be/FT-pPIVo1bc

I would contend that in adopting the whole school approach for contentious topics such as gender, racism and climate, the NCCA and the Dept of Education, have crossed a line, replacing education with **indoctrination**, as well as the **blatant subversion of a parent's right to opt their child** out of subject matter that goes against their moral conscience, and which is in **violation of a parent's constitutional rights**.

Anti-Bullying "Stand-Up" weeks conducted by groups such as BelongTo and ShoutOut as well as the BelongTo LGBTQ Quality Mark, also fall under the "whole school" approach. See the section on BelongTo for more details.

Cross Curricular Approach

Not as commonly used of late, this term refers to the embedding of certain topics and themes across all curriculum subjects. It's focus is on classroom activity, making it a subset of the Whole School Approach, which covers all activities, both inside and outside of the classroom.

Opening Statement by Dr. Aoife Neary (UL) to the Dail Committee on Education in 2018:
https://data.oireachtas.ie/ie/oireachtas/committee/dail/32/joint_committee_on_education_and_skills/submissions/2018/2018-06-12_opening-statement-dr-aoife-neary-lecturer-in-sociology-of-education-university-of-limerick_en.pdf

English Class or Ideology Class? - Whole School Indoctrination in Irish Schools:
https://youtu.be/FT-pPIVo1bc

The Whole School Approach from UNESCO:
https://openlearning.unesco.org/assets/courseware/v1/1554885be57ff8c7ed500abe187e6eca/asset-v1:UNESCO+UNESCO-04+2021_01+type@asset+block/Whole_school_approach.pdf
Whole school and whole institution approaches in education for sustainable development: ESD-NET 2030 learning webinar
https://www.unesco.org/en/articles/whole-school-and-whole-institution-approaches-education-sustainable-development-esd-net-2030
An Introduction to a Whole-Education Approach to School Bullying: Recommendations from UNESCO Scientific Committee on School Violence and Bullying Including Cyberbullying
https://link.springer.com/article/10.1007/s42380-021-00093-8
Whole School Approach - Whole Institution Approach - Dutch perspective
https://unece.org/sites/default/files/2022-06/Item2d.pdf
A whole school approach – definitions and terms
https://inclusiveschools2course.eu/it/topics/a-whole-school-approach-definitions-and-terms/

Whole Education / Whole Institution Approach

The Bí Cineálta document below references the "Whole Education Approach" to "inclusive" anti-bullying.
https://assets.gov.ie/static/documents/bi-cinealta-procedures-to-prevent-and-address-bullying-behaviour-for-primary-and-post-.pdf



Foreword from Secretary General Bernie McNally

Cineáltas: Action Plan on Bullying, our whole-education approach to preventing and addressing bullying in schools, was published in December 2022. Cineáltas is dedicated to the prevention and addressing of bullying, including cyber bullying, racist bullying, gender identity bullying and sexual harassment in schools. It is centred on a children's rights-based approach and provides a collective vision and clear roadmap for how the education community and society can work together to prevent and address bullying in our schools.

Cineáltas incorporates each of the nine components of UNESCO's Whole Education Approach to prevent and address bullying. The five-year implementation plan for Cineáltas was published in April 2023 and implementation commenced immediately. A key action in Cineáltas has been to update the 2013 anti-bullying procedures for primary and post-primary schools.

This is basically an extension of the whole school approach. This approach is promoted by UNESCO and more details are captured in this paper:
A Whole Education Approach to Inclusive Education: An Integrated Model to Guide Planning, Policy, and Provision
https://doras.dcu.ie/27554/1/A%20Whole%20Education%20Approach%20to%20Inclusive%20Education.pdf

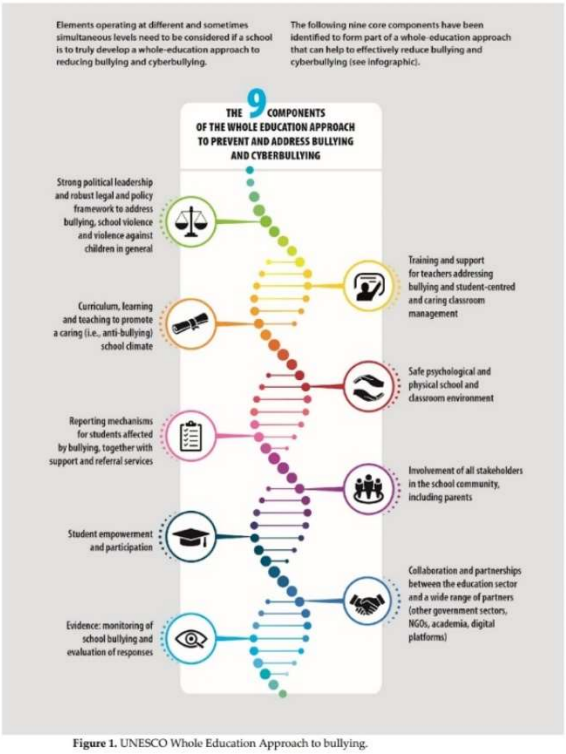


Figure 1. UNESCO Whole Education Approach to bullying.

Whole school and whole institution approaches in education for sustainable development: ESD-NET 2030 learning webinar
https://www.unesco.org/en/articles/whole-school-and-whole-institution-approaches-education-sustainable-development-esd-net-2030

The following indoctrinating themes/topics are targeted for delivery through Whole School and Whole Institution approaches:

- Sexuality and Gender
- Racial Justice / CRT
- Intercultural/Multicultural
- Climate Change Alarmism
- Sustainable Development
- Global Citizenship

Whole Education Approach to Tackling Bullying - Prof. James O'Higgins Norman UNESCO Chair on Tackling Bullying & Cyberbullying, Dublin City University
https://s3-ap-northeast-2.amazonaws.com/gced-public/resources/220003eng_CS1.3_James%20O%27Higgins%20Norman.pdf

Recommendations for action

Action area 1: Develop *policies* that support the integration of transformative education across the education sector.

- Integrate transformative education into educational policies including formal and non-formal at local, regional and global levels.
- Involve teachers and their unions in dialogues and policy-making processes to achieve a sustainable, evidence-based policy.
- Include civil society, their existing practices and experiences at the grassroots level in the development of transformative education policies.
- Develop research on effective pedagogical approaches that support transformative learning in order to include them effectively into teacher practices and in the design of curricula and development of policies.
- Contextualize and adapt policies to respond to the needs and capacities of learners of all ages.
- Integrate diversity into educational policies to value the aspirations of learners, make the environment inclusive and supportive, and develop learners' competency to collaborate through multiple perspectives.

Action area 2: Integrate transformative education into *curriculum, pedagogy and assessments*

- Build a culture of lifelong learning and non-formal education by increasing access to adult education.
- Include ESD, GCED, education for health and well-being across the curricula of multiple subject areas at all levels.
- Adopt whole of community approaches engaging with the wider community.
- Replace the culture of reductionist testing by an authentic learning that creates meaningful and formative assessment for learning.

Bí Cineálta – Trans Ideology by Stealth and the Subversion of Ethos



In 2022, the Cinéaltas: Action Plan on Bullying reiterated the need to tackle LGBTQ+-based bullying, including transphobic incidents, and emphasized education and prevention strategies in schools. While previous anti-bullying programs were optional, the Bí Cineálta programme was mandatary, and included **Transphobic, Homophobic and Racial bullying** as specific categories that needed to be acknowledged in school policy.

The Bí Cineálta program is explicitly called out in the **National LGBTIQ+ Inclusion Strategy II – Action Plan 2025-2026** which on Page 6 calls for "*Through implementation of Cineáltas: Action Plan on Bullying, help to ensure that bullying behaviour is prevented and addressed, and that equality, inclusion, diversity and wellbeing is promoted in our schools.*" The premise being that children as young as 4 or 5 are going be tagged with an LGBTQI+ identity. The same document also calls for related **"Hatespeech"** legislation to be introduced.

While former Education Minister Helen McEntee denied the inclusion of Gender Ideology in the core Primary curriculum, the mandate of including Transphobic bullying in school policy effectively meant it would have to be covered as part of the anti-bullying training material – regardless of the ethos of the school.

Page 80 of the document **Child Protection Procedures for Schools 2025** asserts:
"It is the responsibility of all schools to contribute to the prevention of child abuse and neglect through curricular provision. In that context the Social, Personal and Health Education (SPHE) programme is a mandatory part of the curriculum for all pupils in primary schools and in the Junior Cycle of post primary schools and must be fully implemented."

Not only is this bringing Transgenderism into every child's consciousness, we have seen the adoption of Bí Cineálta resulting in Primary schools engaging in Stand-up weeks (re-branded as "anti-bullying weeks") with the likes of BelongTo.

And as if the Bí Cineálta program introducing an ideologically driven hierarchy of bullying, and enshrining Transgenderism in school policy wasn't enough (similar to what we see in Hatespeech legislation), it also comes with a flag that we see flying in many primary and secondary schools, a visual reminder to children that **they must accept Transgenderism**, otherwise they will be seen as being unkind or hateful.

Child Protection Procedures for Schools 2025:
https://assets.gov.ie/static/documents/09fe3ad4/Child_Protection_Procedures_for_Schools_2025.pdf
National LGBTIQ Inclusion Strategy: https://www.gov.ie/en/department-of-children-disability-and-equality/campaigns/national-lgbtiq-inclusion-strategy-ii-2024-2028/
National LGBTIQ+ Inclusion Strategy II – Action Plan 2025-2026:
https://assets.gov.ie/static/documents/National_LGBTIQ_Inclusion_Action_Plan_2025-2026.pdf
Bí Cineálta Action Plan: https://assets.gov.ie/static/documents/09fe3ad4/Cinealtas-_Action_Plan.pdf
Bí Cineálta Procedures to Prevent and Address Bullying Behaviour for Primary and Post-Primary Schools
https://www.gov.ie/en/department-of-education/policy-information/b%C3%AD-cine%C3%A1lta-procedures-to-prevent-and-address-bullying-behaviour-for-primary-and-post-primary-schools/
Bí Cineálta Oide training:
https://oide.ie/wp-content/uploads/2025/02/Bi-Cinealta-PLE-Presentation-.pdf
National LGBTIQ+ Inclusion Strategy:
https://assets.gov.ie/static/documents/National_LGBTIQ_Inclusion_Strategy_II_2024-2028.pdf
Global guidance on addressing school-related gender-based violence
https://unesdoc.unesco.org/ark:/48223/pf0000246651

National Educational Psychological Service (NEPS)



Overview of NEPS service

The National Educational Psychological Service (NEPS) is the psychological service of the Department of Education and provides educational psychological support to primary, post-primary and special schools in Ireland.

Each psychologist is assigned to a group of schools. The NEPS Model of Service includes a Casework Service for individual children and young people and a Support & Development Service for school staff.

The focus of the NEPS Casework Service is to use a consultative, problem-solving approach to promote better understanding of the child or young person's strengths and needs, to suggest interventions that may be helpful to include in the Student Support Plan, and to assist schools to implement, monitor and review those interventions. This work is done in partnership with school staff, parents and the child or young person themselves.

The focus of the NEPS Support & Development Service is to help enhance school systems, to maximise a whole-school approach to creating school environments that are inclusive, flexible and responsive to the needs of all and to build school capability to provide evidence-informed prevention and early intervention support as part of the Continuum of Support framework. This work also includes supporting schools to respond to Critical Incidents.

Concerns with this Service

We will cover later in this document how the practice of psychotherapy has been captured by Critical Social Justice Theory, and the resulting therapy has been impacted for the worse. Among others, the following are some related concerns:

1. Unquestioning affirmation of gender confused children and youth.
2. Parents receiving timely visibility to one's children expressing gender confusion.
3. The broader negative mental health issues of therapy applied through a CSJT lens.

In general, this service would appear to be an over-reach on behalf of the department and yet another area when parenting appears to be getting taken over by government.

Main government link: https://www.gov.ie/en/department-of-education/services/national-educational-psychological-service-neps/
Working together to make a difference for children Information for Parents:
https://assets.gov.ie/static/documents/national-educational-psychological-service-neps-information-for-parents.pdf
Cynical Therapies: Perspectives on the Antitherapeutic Nature of Critical Social Justice by Dr Val Thomas
https://www.amazon.co.uk/Cynical-Therapies-Perspectives-Antitherapeutic-Critical/dp/1922956481
Cynical Therapies - Perspectives on the Antitherapeutic Nature of Critical Social Justice
https://www.youtube.com/playlist?list=PLDKxcLW09jKqsSPBoZuW_0KXE1VkUl1X8

Primary Curriculum

Curriculum Development Phase

In 2018, Dr. Jones Irwin of DCU delivered his keynote speech to the NCCA Seminar 1, outlining what he believed to be the purpose of the curriculum. The paper to supplement this speech was titled "***Towards a values-led redevelopment of the primary curriculum***". For the record, Dr. Irwin is a critical theorist, a critical pedagogy enthusiast, and is heavily left leaning in his educational philosophy – quoting people such as the radical Jean-Jacques Rousseau, the anti-Christian collectivist, John Dewey, and of course the father of Critical Pedagogy, Paulo Freire, in the paper he presented at the above seminar.

At the beginning of his speech he discusses where we "*draw the line*" with regards to a values-led understanding of education. This is what he is talking about - the essentially contested nature of the purpose of education, and whether we believe that **the development of children's value systems should be accounted for within the national curriculum**. To do so, would remove some of that responsibility from patron's programmes and place it in the hands of the state.

He argues that the national curriculum should define the pertinent values to be fostered in students and in what ways those values are to be taught. Further, he believes that values teaching should be embedded within every subject area using a **"whole-school"** approach. Several times throughout his speech, Dr. Irwin makes reference to **critical pedagogy ("critical activities")** as the philosophy that he believes should inform Irish education and the curriculum. He writes and publishes extensively on this subject. Please refer to the X and substack posts below for further discussion on this.

NCCA Seminar 1: https://ncca.ie/en/primary/primary-developments/primary-curriculum-review-and-redevelopment/supporting-change/
Dr. Irwin's speech:
https://ncca.ie/media/4427/towards-a-values-led-redevelopment-of-the-primary-curriculum.pdf
Dr. Irwin's Publications:
https://www.dcu.ie/researchsupport/research-profile?person_id=35474#tab-publications
https://www.researchgate.net/scientific-contributions/Jones-Irwin-2179547981
I want to talk about Dr Jones Irwin - another radical academic who has had a hand in the current direction of Irish education: https://x.com/K02568/status/1855622079309111738
A Wolf in Sheep's Clothing? Uncovering the Influence of Dr Jones Irwin in the Redevelopment of the Primary Curriculum: https://progressingoffthecliffsedge.substack.com/p/a-wolf-in-sheeps-clothing

We can see the mindset of the NCCA in a quote from **Dr Patrick Sullivan, Deputy CEO,** *"If we teach today's students as we taught yesterday's, we rob them of tomorrow." These words penned by John Dewey over a century ago, remain relevant in my work with the NCCA.* While lauded in educational scholarship circles (as is Paulo Freire), Dewey was a Fabian Socialist, whose interests had more to do with de-Christianising, dumbing down, and collectivising (he uses the term "socialising") through state run education, under the stewardship and funding of the Rockefeller Foundation. It should be noted that the new Aistear Curriculum also falls under the stewardship of Dr. Sullivan.

Meet the Faces Behind Ireland's Curriculum Developments: https://ncca.ie/en/updates-and-events/latest-news/2024/october/meet-the-faces-behind-ireland-s-curriculum-developments/
Education and Social Change: Gorky, Dewey and Fabian Socialism
https://www.academia.edu/1555193/Education_and_Social_Change_Gorky_Dewey_and_Fabian_Socialism
How John Dewey Used Public 'Education' to Subvert Liberty
https://illinoisfamily.org/education/how-john-dewey-used-public-education-to-subvert-liberty/

The Deliberate Dumbing Down of America: https://ia800902.us.archive.org/29/items/pdfy-SYN9t0cHh1aFu8XV/The%20Deliberate%20Dumbing%20Down%20of%20America.pdf
Like Lambs to the Slaughter – Concerns Over the new Early Years Aistear Curriculum:
https://progressingoffthecliffsedge.substack.com/p/like-lambs-to-the-slaughter

Our Feedback on the new (heavily UNESCO influenced) Primary Curriculum

The following is the feedback we provided in writing to the NCCA on the New Primary Curriculum following a detailed analysis of the draft curriculum documents and supporting research documents:



*"This curriculum is not fit to proceed as documented, either in terms of content, desired outcomes, age appropriateness, pedagogical approach, parental visibility, not to mention, feasibility. Significant changes are required, including stepping back from the "**Education for Social Justice**" **woke agenda**, which is a blatant attempt at **political indoctrination**, a source of **psychological and emotional harm** to the affected children, as well as stealing from them the proper education they are entitled to. This curriculum is a shocking testimony with regard to how the NCCA is now **prioritising politics and activism over child welfare.**"*

The full feedback document is here and is worth reviewing: https://51c8b539-ce1b-481f-8c73-ffb7f6b417d8.filesusr.com/ugd/0b5a92_d4c9397e5ada48cfaf3feb6fe702fbc2.pdf

Revised Primary Curriculum: https://curriculumonline.ie/primary/
How the UN and UNESCO are brainwashing your children
https://gingerbreggin.substack.com/p/how-the-un-and-unesco-are-brainwashing
We show how the United Nations have transformed education at all levels:
https://ic4children.substack.com/p/9bbb0e01-36d4-4eee-ba24-f807b0d95cd6
Agenda 2030 Isn't a Theory — It's Already Built In
https://youtu.be/QxylOWsGawY
The United Nations Educational, Scientific and Cultural Organization (UNESCO) Associated Schools Network: Teaching for Social Justice and Transformative Education
https://files.eric.ed.gov/fulltext/EJ1301397.pdf
UNESCO Chair in Equity, Social Justice and Higher Education 2023 Report
https://www.newcastle.edu.au/__data/assets/pdf_file/0010/977482/UNESCO-Report-2023.pdf
Global citizenship education: topics and learning objectives (2015):
https://unesdoc.unesco.org/ark:/48223/pf0000232993
What you need to know about global citizenship education (2025):
https://www.unesco.org/en/global-citizenship-peace-education/need-know
European Commission webinar: Practising global citizenship education
https://school-education.ec.europa.eu/en/learn/webinars/european-commission-webinar-practising-global-citizenship-education
https://school-education.ec.europa.eu/system/files/2026-03/filippi_25_03_webinar.pdf
The Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development
https://www.unesco.org/en/global-citizenship-peace-education/recommendation
Greening Education Partnership - Getting every learner climate-ready
https://www.unesco.org/en/sustainable-development/education/greening-future?hub=72522
Curriculum in Transformation Mode:
https://www.ibe.unesco.org/en/articles/curriculum-transformation-mode
Curriculum in transformation mode: rethinking curriculum for the transformation of education and education systems: https://unesdoc.unesco.org/ark:/48223/pf0000387188
Developing and implementing curriculum frameworks:
https://unesdoc.unesco.org/ark:/48223/pf0000250052

Primary SPHE / Wellbeing Curriculum



Updates to primary SPHE/Wellbeing curriculum are pending (introducing sexual orientation in 5th/6th class under newer specifications, without reference to gender identity – which is to be confirmed), anti-bullying procedures (Bí Cineálta), and resources such as older PDST guidance.
Note that **Gender Identity** is already referenced in the **Busy Bodies** book and **Bí Cineálta** materials.

All Together Now remains the clearest fully documented classroom pilot model. The newer work expands toward systemic, **whole-school** capacity-building informed by large-scale evidence of staff needs and family experiences. Check Belong To's website (primary schools' section) for the most current resources, or contact them directly, as materials and pilots evolve.

https://www.belongto.org/support-for-someone-else/at-school/primary/all-together-now/
https://www.belongto.org/belong-to-primary-research-launched/

Belong To Primary Inclusivity Model (Developed Post-2023 Research

Belong To's 2024 Belong To Primary: New Foundations for LGBTQ+ Inclusivity in Primary Schools research (Irish Research Council-funded partnership with University of Limerick / later associated with University College Cork; survey of 1,031 primary staff across all 3,231 Irish primary schools in 2023, plus qualitative interviews with 21 LGBTQ+ families) showed strong staff willingness for inclusivity but gaps in knowledge, confidence, training, resources, curriculum representation, policies/supports for pupils coming out, and consistent practice.

Development and intended model features (based on organisational statements and impact reporting):

Process: Established a Primary Education Sector Advisory Committee (representatives from primary education sector, parents' groups (which we contest), and LGBTQ+ organisations). Worked with experts to create an evidence-based model grounded in the research findings, national/international best practice, and related funding (e.g., IHREC, Community Foundation Ireland, Google.org for e-learning).

Components developed: A pilot programme and guide for primary schools, plus an e-learning programme for educators (nearing completion as of mid-2020s reporting). It aims for holistic/**whole-school** approaches rather than solely classroom lessons.

Intended focus areas (aligned with research recommendations and parallel post-primary work): Professional development/training on LGBTQ+ identities and experiences; age-appropriate curriculum inclusion and representation (e.g., books/resources, SPHE/RSE/Wellbeing); guidance on supporting pupils who come out and LGBTQ+ families; anti-bullying strategies (homophobic/biphobic/transphobic); policy and school culture development; parental engagement.

Recommendations explicitly call for initiatives similar to Belong To's post-primary LGBTQ+ Quality Mark (an 18-month whole-school process with phases of recognition/self-assessment, action planning/implementation, and accreditation, plus staff training and representation work).

Status: Pilot rollout planned for September 2024; by 2025–2026 reporting, the pilot programme and guide exist, with e-learning advancing. Belong To's 2025–2027 strategic plan references quality standards work in primary education as an ongoing priority. Detailed public documentation of the full model structure, exact lessons/phases, or evaluation outcomes is not yet available (so much for parental review).

https://www.ucc.ie/en/cacsss/research/researchimpact/belongtoprimary/
https://x.com/sjholmesirl/status/2065097053999394983
https://designwest.ie/2025/01/29/guidebook-design-in-dublin-lgbtq-inclusive-primary-schools-pilot-programme/

BelongTo – Irelands National LGBTQ+ Youth Organisation

Per their website (17th May 2026), BelongTo identify as **the national LGBTQ+ youth organisation**.
https://www.belongto.org/about/who-we-are/
"Since 2003, Belong To has grown from a youth project into a unique national services and advocacy organisation with and for LGBTQ+ children and young people. Youth services, which inform our research, education work and a development approach, enable us to provide solution-based advocacy at an institutional and public level.

We are rooted in and driven by our direct work with LGBTQ+ young people aged 14-23 and we exist to:
- *Create and generate safe spaces and places for LGBTQ+ young people.*
- *Empower others through education to support LGBTQ+ young people.*
- *Lead policy and practice by providing expertise, developing best practice models and reflecting lived experiences.*
- *Ensure LGBTQ+ young people have the opportunity to have their voices heard.*
- *Be an advocate for LGBTQ+ young people and champion change."*

Funding and Influence

BelongTo's funding page publicly displays the European Union flag with the legend 'Co-funded by the European Union', confirming they accesses EU funding streams in addition to Irish State grants. This is directly connected to the **ILGA-Europe** Come Out 4 Europe Pledge 2024, in which European Parliament candidates committed to 'securing sustainable and accessible EU funding for civil society including LGBTQ+ organisations.' (such as BelongTo).

Of BelongTo's total 2024 expenditure, EUR 556,466 - substantially drawn from State grants - was devoted to campaigning and lobbying activities. BelongTo therefore uses taxpayer money to lobby the same government departments that fund it for further policy changes aligned with ILGA World's global agenda. This creates a circular funding arrangement: the State funds BelongTo; BelongTo lobbies the State to expand policies that increase BelongTo's relevance and funding base; ILGA-Europe tracks compliance with those policies on its **Rainbow Map** (https://rainbowmap.ilga-europe.org/) and issues further recommendations; the State responds to those recommendations by expanding programmes and funding.

BelongTo Have a Strong Affirmative Approach

BelongTo take a **strong affirmative model approach** to all children and youth expressing gender confusion. In doing so they:

1. Ignore the existence of any underlying pathological causes (co-morbidities) of children and youth expressing gender confusion, such as autism, same sex attraction, physical or mental abuse, or pre-existing mental trauma. Their assertion is that the person was born in the wrong body and hence should transition. We know from research (Cass and HHS) that this is absolutely not the case.
2. Ignore that the underlying cause of gender confusion (co-morbidity) is typically the primary source of any suicidality.
3. Ignore the notion of desistance where a person's gender confusion resolves itself over time with any required medicalization (The so-called "watchful waiting approach").
4. Ignore the recommendations of the Cass and HHS reports, the largest studies to date on the topic of Gender Dysphoria in children and youth.
5. Fail to acknowledge the notion of social contagion impacting the number of children expressing gender confusion, despite the statistics showing rapid rises in these numbers following the rollout of related education in schools, and the rise of related content on social media.

6. Include all those who fall under item 1 above in their statistics related to transgender bullying and experiencing discomfort in school, exaggerating their numbers to justify increased funding and influence.
7. Promote the notion that talk therapy for gender confused individuals represents a "conversion practice", and hence should be outlawed. BelongTo are one of the leading lobby groups promoting such legislation. A consequence of this would be that those children experiencing a mental co-morbidity will be denied the proper psycho-therapeutic care required to determine that co-morbidity and attempt to resolve it. This represents a blatant attempt to institutionalise medical malpractice with potentially disastrous outcomes for the children involved.
8. Promote the notion of teachers not "outing" a gender confused child to their parents. We have seen this in their training materials for teachers.
9. Promote medical transition without informing those affected (children and parents) of the potential long-term life and health impacts.
10. Would appear to prioritise children and youth expressing a Trans or Non-binary identity over say a gay or lesbian identity. Based on the testimony of former BelongTo attendees, they appear to have instituted a pecking order in terms of those expressing gender non-conformance, where Trans appears at the top and is given the loudest voice and greatest level of celebration.

BelongTo aggressively lobby government and government agencies to adapt a similar approach to the above including what is taught in the classroom and the approach to be adopted by teachers and principals.

Along with TENI (Trans Equality Network Ireland), BelongTo have significant influence at both government and government department level, influencing both funding and legislation as well as the school curriculum at all ages. Their vectors of influence in terms of our schools include:

1. Their input to curriculum content, as well as educational policy development at a whole school level.
2. Input to anti-bullying policies where they succeeded (via the **Bí Cineálta**) to introduce the notion of transgendering into school policy and have succeeded in creating a tiered level of anti-bullying policy by having transphobic bullying explicitly called out, whereas other forms of bullying are not.
3. The promotion of LGBTQ+ or Anti-Bullying **“Stand-Up” weeks**, whereby BelongTo staff get to train teachers and engage in a range of whole school activities to promote their agenda.
4. An LGBTQ+ Quality Mark via an 18-month engagement with a school, with the school proactively engaging and tracking related activities to achieve the Quality Mark certification.
5. Input to government on related legislation.
6. BelongTo were Ireland’s contributors to the **Dentons document** and engage in activism for Trans related causes on an ongoing basis.

We know from past members of BelongTo that their focus is on transgendering, to the point of putting that ahead of the interests and welfare of lesbian and gay children and youth.

BelongTo Actively Promote Social Transitioning in Schools

A guidance document (link below) co-authored by BelongTo and the Department of Education, and co-endorsed by TUSLA (Ireland's statutory child protection authority), instructs post-primary schools to facilitate children's social gender transitions - including changes to names, pronouns, toilet access, changing room access, sports team allocation, overnight accommodation, and official school records - without informing parents, unless a specific safeguarding concern applies. No constitutional review of this guidance was published prior to its issue. No safeguarding assessment of its content was publicly conducted.

Being LGBT in School: https://www.gov.ie/en/department-of-education/publications/being-lgbt-in-school/

Per the Cass and HHS reports, Social Transitioning is not a neutral act. Both reports observe high rates of progression from social transition (especially in affirmed/clinic cohorts) to medical steps under affirmative models, but interpret this as a signal of caution rather than success due to weak evidence of net benefit, **potential for locking in pathways**, and **better historical desistance without early affirmation**. Exact percentages vary by study/cohort (often 60–98%+ from blockers to hormones), with limitations in long-term data. They recommend holistic assessment and prioritising non-medical support, especially for children.

The Cass and HHS reports draw on the same body of literature which indicates 50–80%+ ranges across studies for significant psychiatric/neurodevelopmental issues. Both reports view these as potentially linked to or exacerbating gender distress, **warranting thorough exploration rather than rapid affirmation** and/or medicalisation.

A state funded NGO has been training teachers to lie to parents about their children
https://gript.ie/a-state-funded-ngo-has-been-training-teachers-to-lie-to-parents-about-their-children/

	✔ Do	✘ Don't
Pronouns	If you don't know what pronouns to use, ask. Take time to get it right and apologise if you get it wrong. Start introducing yourself using your pronouns to show you are open to learning.	Guess or hope for the best. If you are bad at remembering names or pronouns, consider a personal approach where you use gender neutral words as a rule.
Coming Out and Confidentiality	Respect their judgement and preferences in relation to their family. Don't assume that someone is out – it may not be safe for them to be out in certain environments.	Out them to their parents. Ensure you use whatever pronouns they wish you to use if you are communicating with their parents about or with the young person
	Respect their confidentiality. Being trans is not a child protection issue in and of itself, only if there is additional threat of harm present, in line with the national guidelines.	Out them if their parent/guardian asks directly – say you don't know, reassure the parent that the most important thing is the young person's happiness and feeling of safe spaces. Encourage them to speak to their young person.

Ombudsman sees no issue with BeLongTo telling teachers to lie to parents
https://gript.ie/ombudsman-sees-no-issue-with-belongto-telling-teachers-to-lie-to-parents/

Ombudsman's response to BeLongTo 'boys in girls dorms' advice "beggars belief"
https://gript.ie/ombudsmans-response-to-belongto-boys-in-girls-dorms-advice-beggars-belief/

BelongTo Promote Banning Talk Therapy for Gender Confused Individuals

BelongTo are actively lobbying government to include "Gender Identity" and "Gender Expression" in any future legislation related to the **banning of conversion practices**. If adopted, this would effectively prevent gender confused children having access to the psychiatric assessment required to determine the root cause of their gender confusion. Instead, they would have to be affirmed and put on a social and/or medical transition pathway without resolving the root cause of any potential co-morbidity.
Belong To Welcomes Government Commitment to Outlaw Conversion Practices
https://www.belongto.org/belong-to-welcomes-government-commitment-to-outlaw-conversion-practices/

Senior Cycle LGBTQ+ Inclusive Lesson Plans

BelongTo publish lesson plans and class resources for LGBTQ+ inclusion across different subject areas (Geography, History, English, Maths etc.) in line with the Whole School approach being embraced in Irish schools at present.

BelongTo Video Content

A number of BelongTo videos are referenced throughout the SPHE curriculum documents and related textbooks from the publishers. These include the following:

What is Transgender? https://youtu.be/tBj3W-L2FnE
How To Be a Trans Ally: https://youtu.be/GoVXRuRV57E
Name and Pronoun: https://youtu.be/jNNRkdrxZwA
BelongTo Youtube Channel: https://www.youtube.com/@BelongTo

Professional Concerns

Dr. Paul Moran of the Irish Gender Service has expressed concerns:
"*Irish schools should not be taking the lead in the social transitioning of children. The Department of Health should reconsider some of the overly affirmative educational and training materials it is sending to schools and the prominent role it has given to activist organisations in policy development and teacher training.*"

While he doesn't specifically name them, BelongTo are the primary organisation engaging in the activities he is expressing concerns about:
https://www.thejournal.ie/readme/tavistock-cass-report-ireland-6356357-Apr2024

Stand-Up Awareness Weeks

Belong To's Stand Up Awareness Week (typically held in early November) is an annual national anti-bullying campaign aimed at post-primary schools, Youthreach centres, and youth services in Ireland. It focuses on reducing homophobic, biphobic, and transphobic bullying, increasing visibility and support for LGBTQ+ young people, and fostering inclusive environments.

Main Activities

Participating schools and services organise a range of events and actions, often following a suggested weekly timetable. Common and promoted activities include:

- **Launch and Awareness Events** (e.g., Monday): Whole-school announcements, assemblies, or Pride flag-raising ceremonies to explain the week and its goals.
- **Visibility and Decorations** (e.g., Tuesday): Creating rainbow walkways (chalk/paint), decorated noticeboards, Pride murals, posters, or "You Belong Here" displays. Displaying LGBTQ+ terminology or allyship materials.
- **Educational and Discussion Activities** (e.g., Wednesday): Guest speakers, videos/testimonies from LGBTQ+ youth, classroom lessons on LGBTQ+ identities/allyship/history (linked to subjects like SPHE, English, History, etc.), or discussions on bullying prevention and the Bí Cineálta policy.
- **Fundraising and Community Events** (e.g., Thursday): "Spill the Tea" bake sales, coffee mornings, or rainbow bake-offs to raise funds for Belong To's services.
- **Rainbow Jumper / Creative Days** (e.g., Friday): Rainbow-themed dress-up (e.g., Rainbow Jumper Day), non-uniform days, art projects, or creative expression (posters, collages, makeup, photography).
- **Club and Ongoing Initiatives:** Launching or highlighting LGBTQ+ and Allies Clubs, reading LGBTQ+ books ("Read the Rainbow"), or allyship activities.

Other Common Elements

- Student-led planning and participation to build ownership.
- Integration with the curriculum through Belong To's provided lesson plans and resources.
- Sharing photos and stories via Belong To's campaigns (e.g., #SubmitIt).
- Awards (introduced in recent years) for categories like Impact, Visibility, Creativity, etc., to recognise standout efforts.

Belong To provides free resource packs, guides, posters, lesson plans, and toolkits to help schools run the week. The emphasis is on visibility, education, allyship, and creating safer spaces year-round, rather than one-off events. Activities can be adapted to fit each school or service.

Links to resources for Stand-Up weeks and Whole School Content

https://www.belongto.org/standup/
https://www.belongto.org/support-for-someone-else/at-school/primary/all-together-now/
https://www.belongto.org/support-for-someone-else/at-school/post-primary/belong-to-education-resources/
https://www.belongto.org/app/uploads/2025/09/BelongTo_Information-Guide-2025-FA-WEB-English.pdf
https://www.belongto.org/app/uploads/2024/09/Stand-Up-Activities-and-Actions.pdf

Taken from:
https://www.belongto.org/app/uploads/2023/09/Belong-To-Education-Resource-Glossary-2023.pdf

Belong To Glossary of Terms

Terms related to gender identity/ expression & sex characteristics

Hormone Replacement Therapy (HRT) or Hormones	The use of hormones to alter secondary sex characteristics. Some trans people take hormones to align their bodies with their gender identities. Other trans people choose not to take hormones. It is a personal choice.
Top Surgery	This refers to gender-affirming surgeries which are carried out on the chest or breasts. Some trans people will have top surgery to align their bodies with their gender identities. Other trans people choose not to have surgeries. It is a personal choice.
Bottom Surgery	Bottom surgery, also called lower surgery, is used in the trans community to describe a variety of gender-affirming surgeries and other procedures that can be carried out on the reproductive organs or genitals. Some trans will have bottom surgery to align their bodies with their gender identities. Other trans people choose not to have surgeries. It is a personal choice.
Binding	Compressing one's chest to create a more androgynous or masculine appearance. This should be done with a chest binder designed specifically for this purpose. Binding can have negative impacts on your physical health – we advise you to talk to your healthcare provider about it.
Tucking	Tucking is a practice used by some transgender women and gendernonconforming individuals to minimise or hide the bulge of their genitals, creating a flatter and more typically feminine appearance.

BelongTo Stand-Up Awareness Weeks are Funded and Endorsed By

(As of 18-May-2026):



LGBTQ+ Quality Mark

This an 18-month accreditation programme for post-primary schools and Youthreach centres in Ireland. It helps them become safer, more inclusive environments for LGBTQ+ students through structured actions, training, policy work, and whole-school engagement.

Main Structure (Three Key Steps)

1. **Recognise:** Identify and promote existing supports for LGBTQ+ students. Belong To works with the school to assess current strengths in inclusion practices.
2. **Build and Grow:** Develop a bespoke action plan with best-practice recommendations (aligned with Dept. of Education guidance). This involves implementing new initiatives and improving practices.
3. **Achieve:** Demonstrate commitment across key areas to attain the Quality Mark accreditation. This is celebrated publicly (e.g., at award ceremonies).

Four Key Focus Areas

The programme centres on these areas of wellbeing promotion:

- Creating an LGBTQ+ inclusive culture and environment (e.g., visibility, anti-bullying measures, safe spaces).
- Resourcing an LGBTQ+ inclusive curriculum (integrating positive representation across subjects).
- Nurturing LGBTQ+ inclusive relationships and partnerships (involving students, parents, staff, and community groups).
- Supporting LGBTQ+ inclusive policies and planning.

Typical Main Activities

Schools engage in a range of practical actions, including:

- **Whole-staff training**: In-person sessions delivered by Belong To experts on supporting LGBTQ+ students.
- **Student engagement**: Establishing or strengthening LGBTQ+ and Allies Clubs; involving students in creating a supportive culture.
- **Policy development**: Creating or updating school policies and plans for inclusion.
- **Curriculum integration:** Implementing lessons and resources that support diversity and respect for LGBTQ+ identities.

- **Culture and visibility:** Activities like awareness events, displays, and fostering an inclusive environment.
- **Partnerships:** Working with parents, local LGBTQ+ youth projects, and community organisations.
- **Networking:** Joining regional meetings with other participating schools (over 100 have taken part).

The programme includes a participation fee (around €845, which covers training, resources, materials, and support). Schools receive ongoing guidance and must show evidence of sustained efforts over the 18 mths.

A list of schools engaged in the BelongTo Quality Mark is available on their website:
https://www.belongto.org/support-for-someone-else/at-school/lgbtq-quality-mark-schools-map/

BelongTo Whistleblowers Speak Out

BelongTo Whistleblower Interview
https://youtu.be/-gVvRjhwb0U
Former Belong To member slams 14-24 age grouping for "vulnerable" youth meetings
https://gript.ie/former-belong-to-member-slams-14-24-age-grouping-for-vulnerable-youth-meetings/

Lesbian activist raises concerns about Belong To youth meetings
https://m.independent.ie/irish-news/lesbian-activist-raises-concerns-about-belong-to-youth-meetings/a319171930.html

Annaïg Birdy, Not All Gays speaks out against BelongTo: https://youtu.be/RAvsN-4jNgA
https://x.com/cleancitybird/status/1658772714520211456
This tweet from Annaig Birdy in 2023 highlights:
- Lack of Child Safeguarding
- Promotion of cutting ties with anyone who disagrees with you
- Hate Speech & bulling towards "cis" & heterosexual people
- Promotion that the only people to trust were BelongTo
- Unsafe spaces for lesbians

(Note that Annaig has since deleted this account but her post still remains on the X platform.)
Both Annaig and Sean highlight a major safeguarding risk due to the fact that Belong's age range spans minors and young adults, both of whom may participate in the same social events, weekends away etc.

Concerns over Youth Gender Affirming Care

The Bigger Picture Conference: Dismantling the "Evidence" with Michael Biggs
https://www.youtube.com/watch?v=nxjTEEbBLjk
Dr. Stephen Levine: 13 Untruths Behind Gender Affirmative Therapies for Kids
https://youtu.be/OflbCjj_hVc
ADM Brian Christine: Gender Dysphoria Report: https://youtu.be/Nv_VugyJb98
HHS Report: https://opa.hhs.gov/gender-dysphoria-report/
Cass Report: https://cass.independent-review.uk/home/publications/final-report/

Comparison of BelongTo Policy versus Cass Review

A comparison of BelongTo's policies (taken from their website pages and documents), relative to the summary recommendations of the Cass Review are captured in the table below.

Cass Review	BelongTo
1. Weak evidence base for medical treatments The quality of evidence for puberty blockers and cross-sex (masculinising/feminising) hormones is very poor. Studies are poorly designed, lack long-term follow-up, and do not adequately demonstrate safety or effectiveness for gender dysphoria.	**Strong disagreement** They reference WPATH/Endocrine Society guidelines as "rigorous, evidence-based," and advocate for access to puberty blockers and hormones as beneficial/safe for many. They joined statements affirming blockers as "safe, effective, and beneficial." Their model calls for person-centred medical best practice but does not emphasize the poor quality, lack of long-term data, or weak outcomes highlighted in systematic reviews. https://pathi.ie/news/joint-statement-on-puberty-blocker-ban-in-aotearoa
2. Need for a fundamentally different service model The existing "gender clinic"/affirmative model is not fit for purpose. Care must shift to a holistic, multidisciplinary paediatric model (integrated with mainstream child and adolescent mental health services) that addresses the whole child, not just gender distress.	**Partial alignment on holistic/multidisciplinary, but disagreement on de-emphasizing affirmative / gender-specific focus.** BelongTo's vision includes multidisciplinary teams (MDTs), integration with primary care/CAMHS where needed, family support, and holistic elements (physical, mental, social). However, it is framed around affirmative, rights-based, informed consent pathways in community settings, not a shift away from gender-affirmative specialization toward a mainstream mental health model that treats gender distress as one possible symptom. https://www.belongto.org/app/uploads/2024/09/Belong-To-Trans-Healthcare-in-Ireland-Research-Report.pdf
3. Psycho-social support as first-line treatment Standard evidence-based psychological and psychosocial interventions should be the primary approach. Medical pathways should not be the default.	**Limited alignment** They support holistic/psychological supports and family involvement, but their materials and advocacy position gender-affirming care (including medical) as vital and needed, with emphasis on removing barriers to it rather than positioning non-medical interventions as the clear primary/default pathway. Waiting for care is framed as harmful. https://www.belongto.org/statement-from-belong-to-in-response-to-prime-time/
4. Puberty blockers should not be routinely prescribed Due to risks (e.g., to bone density, neurocognitive and psychosexual development) and unclear benefits, puberty blockers should only be available within a strict research protocol.	**Strong disagreement** BelongTo supports access to hormone blockers for under-18s to pause puberty as part of transition pathways. They advocate for services enabling this and criticize current lack of youth services in Ireland. This contrasts with restrictions to research protocols only due to risks and unclear benefits. https://www.belongto.org/support-for-me/advice/trans-identities/
5. Extreme caution with cross-sex hormones under 18 Hormones should be used only with great caution, following thorough assessment; NHS England was advised to review its policy.	**Disagreement** Their youth care vision and general advocacy for timely gender-affirming care (aligned with WPATH) do not emphasize extreme caution or major policy review for under-18 hormones. Focus is on enabling access with appropriate safeguards in an MDT/informed consent framework. https://www.belongto.org/app/uploads/2024/09/Belong-To-Trans-Healthcare-in-Ireland-Research-Report.pdf

Cass Review	BelongTo
6. Social transition is an active intervention with uncertain effects Evidence on benefits or harms is weak. A cautious approach is advised (especially for pre-pubertal children), with strong parental involvement and awareness of potential long-term developmental impacts.	**Disagreement** BelongTo materials describe social transitioning (names, pronouns, clothing, facilities) positively as affirmation steps young people can try, with support from families/schools/services. It is presented as low-risk exploration rather than an active intervention with uncertain/potentially iatrogenic effects requiring strong caution (especially pre-pubertal). https://www.belongto.org/support-for-me/advice/trans-identities/
7. Holistic assessment of complex needs is essential Most referred children/young people have co-occurring mental health conditions, neurodiversity (e.g., autism), trauma, or other factors. “Diagnostic overshadowing” (focusing only on gender) must be avoided.	**Alignment in principle** They describe holistic, person-centred MDT assessments addressing full needs (including mental health, family). However, their critique of "pathologising" models and emphasis on not using comorbidities to deny care, plus affirmative framing, differ from strong warnings against gender-focused overshadowing of other issues (autism, trauma, etc.). https://www.belongto.org/app/uploads/2024/09/Belong-To-Trans-Healthcare-in-Ireland-Research-Report.pdf
8. No clear reduction in suicide risk from medical transition Suicide risk is elevated in this population but comparable to other youth with similar mental health/psychosocial challenges. There is no evidence that puberty blockers or hormones reduce suicide deaths.	**Disagreement** Affirmative advocacy often links lack of access to worse mental health/suicidality, with affirmation (including medical) positioned as improving wellbeing/safety. This contrasts with evidence that elevated risks are comparable to other complex mental health cohorts and not clearly mitigated by medical pathways. https://www.belongto.org/statement-from-belong-to-in-response-to-prime-time/
9. Urgent need for better research and data Long-term follow-up, data linkage, and a research programme (covering both medical and non-medical interventions) are required. Adult gender services largely refused data access, highlighting governance failures.	**Some alignment** They acknowledge opportunities to learn from Cass/international evidence and call for better services. Their report supports evidence-informed care. However, the priority is implementing affirmative models (WPATH-aligned) and expanding access now, rather than pausing or restricting pending high-quality long-term research/data linkage. https://www.belongto.org/belong-to-lgbtq-youth-ireland-statement-in-response-to-the-cass-review/
10. Changing cohort and socio-cultural factors The sharp rise in referrals (especially adolescent females) and altered case profile suggest influences beyond biology, including mental health trends, social media, peer effects, and social engineering in education related to gender/sexuality. Services must adapt accordingly.	**Limited or no alignment** BelongTo materials do not emphasize the sharp rise (especially adolescent females), social influences, peer/social media effects, or need for caution around rapid-onset or desistance. Focus remains on affirmation, reducing barriers, and rights-based access amid rising demand. https://www.belongto.org/questionanswer/i-have-a-suspicion-that-my-daughter-is-a-lesbian-shes-very-masculine-does-this-mean-she-is-trans/

BelongTo Primary Survey and Curriculum



The Belong To Primary research - *New Foundations for LGBTQ+ Inclusivity in Primary Schools* was conducted by **Dr Aoife Neary** in partnership with Belong To - LGBTQ+ Youth Ireland. Dr Neary was a member of the NCCA SHPE/RSE Development groups at both junior and senior cycle level.

The study presents itself as ground-breaking national research on LGBTQ+ inclusivity in Irish primary schools, but its methodology contains significant weaknesses that undermine the strength of its conclusions.

The survey was co-designed with stakeholders already broadly aligned with the study's normative position, and its self-selected sample of 1,031 respondents substantially over-represents LGBTQ+-identified staff, secular workers, and those in multi-denominational schools, while under-representing the Catholic school sector that comprises 88.5% of Irish primary schools. Social desirability bias is a particular concern given the sensitivity of the topic. Key headline figures are presented in ways that inflate apparent levels of support and the central "confidence is key" narrative, which drives recommendations for mandatory staff training, is not empirically established. The ethos question is weakly constructed, and its results are framed in a manner that implies Catholic school ethos is a barrier to inclusion, consistent with positions previously taken by both Belong To and the Principal Investigator on divestment.

More broadly, the study appears to be policy-driven research, explicitly structured around a pre-existing Department of Education Wellbeing Policy template so that its recommendations function as obligations on all schools regardless of ethos or parental preference. The findings consistently support the policy preferences of the NGOs involved in shaping the study from the outset, most notably Belong To, which stands to benefit directly from the study's primary recommendations through its existing educator training programmes, its Quality Mark school accreditation scheme, and the new pilot programme and e-learning resources it has since developed in response to the research.

The above is taken from the links below which provide a fuller analysis of the survey.
https://x.com/K02568/status/2064425872346763333

https://gript.ie/henriques-the-belongto-primary-school-study-is-fatally-flawed/

https://www.belongto.org/belong-to-primary-research-launched/

BelongTo "LGBTQ+ Inclusive Primary School" Scheme

As a follow-on from the above survey, BelongTo has been running it's "LGBTQ+ Inclusive Primary School" scheme on a pilot basis in a number of schools, but declined to answer repeated questions from Gript Media (as of 8th June 2026) about what the programme involves and what teachers are being trained to deliver.

While its programme for secondary level has become a fixture in more than 100 post-primary schools, the materials used in the primary school pilot cannot be found on the BelongTo website.

Gript Media asked the organisation for details of the scheme and the training materials provided to staff. BelongTo did not respond to a request for comment.

As it is likely that BelongTo will be pushing this scheme for the 2026-27 school year, parents need to be on their guard with respect to this.

https://gript.ie/belong-to-fail-to-answer-questions-on-lgbtq-scheme-for-primary/

The Problem with Allyship



You'll see it in the curriculum and you'll see it the material from **BelongTo** when they come into the school. Allyship seems to be the "right thing to do", but is it? This UN website tells us: https://www.unfe.org/en/what-we-do/our-campaigns/be-there-be-an-ally

"Being an ally is about more than silent acceptance. It's about being there for your lesbian, gay, bi, trans and intersex (LGBTI) family members, friends, colleagues and neighbours. It's about striving to understand their experiences, and helping them to understand yours. It's about supporting one another in times of need. It's about setting a positive example for others. And most importantly, it's about creating a more inclusive and loving society where everyone is valued, no matter who they are or whom they love.
The United Nations is calling on you to be there for the LGBTI community."

There tends to be a particular emphasis on being a "**Trans Ally**" for a gender confused friend or class mate.

Note the same sort of argument is presented by **Critical Race Theory**, where you must become an anti-racial activist as part of purging your "**White Guilt**". Just being against racism isn't enough.

The issue is that **Allyship promotes affirmation**, that you affirm your class mate or friend in their gender confusion, supporting them in their gender transition, and becoming a Trans or Social Justice activist, as a means of showing solidarity and "allyship" with them. However, affirming your teenage class mate in their gender confusion isn't kind. It's cowardly, the path of least resistance.

You can see the agenda here, recruiting well-meaning classmates, friends and family to affirm, and then to become an activist on their behalf – to show your unquestioning support for your friend John who is becoming Jamie. This is psychological manipulation with a political goal at the end, the capture of another activist for the radical Left.

Elsewhere in this document, we cover the multiplicity of potential root causes of an individual's gender confusion (autism, abuse, depression, fear, body dysphoria etc.). A true and loving friend will want to see their gender confused classmate receive the appropriate psychotherapeutic assessment to uncover any of these underlying causes and there could be multiple factors involved. Activist groups such as BelongTo wish to have such investigative talk therapy banned as "**conversion therapy**". We cover how outrageous that is elsewhere in this document. Their plea for "allyship" has nothing to do with the welfare of the gender confused individual, it's purely ideological and political.

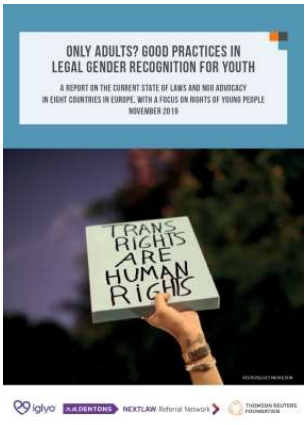
You can still be loving, respectful and supportive of the affected individual without being caught in the allyship trap. While there is likely to be some conflict involved in not affirming them, it is important to keep a pathway for dialog and friendship alive. You could be their best friend ever in holding the line on this.

The following resource contains a set of videos to help guide Catholic/Christian parents and educators when confronted with children expressing gender confusion. The video content is in line with Catholic teaching on gender, but even non-Christian parents can derive benefit from these videos in how to handle this topic in discussions with their child.
https://sophiateachers.org/promo/responding-to-transgender-ideology/

Christian Charity versus Suicidal Empathy – an interview with Bishop Baron on this topic.
https://www.youtube.com/watch?v=nJRLK2h-aQ4

BelongTo Allyship Guide: https://www.belongto.org/app/uploads/2024/09/Allyship-English-Belong-To.pdf

The Dentons Document – An Activist's Playbook 2019



In 2019, another international document was to serve as another signpost of what was to come, the so-called "Dentons Document" - **"ONLY ADULTS? GOOD PRACTICES IN LEGAL GENDER RECOGNITION FOR YOUTH A REPORT ON THE CURRENT STATE OF LAWS AND NGO ADVOCACY IN EIGHT COUNTRIES IN EUROPE, WITH A FOCUS ON RIGHTS OF YOUNG PEOPLE"** sponsored by the Thomson Reuters Foundation and published by The International Lesbian, Gay, Bisexual, Transgender, Queer and Intersex (LGBTQI) Youth & Student Organisation (IGLYO). **BelongTo** provided the Irish input to this document

Page 14 of this document under the **6. Right to development of the child** we have this statement:

"For example, states should take action against parents who are obstructing the free development of a young trans person's identity in refusing to give parental authorization when required."

We see the significance of this statement in the context of "Banning of Conversion Therapy" legislation.

The document puts forward a list of strategies for Trans activists to push their agenda and we can see many of these playing out in Irish society:

1. Target youth politicians
2. De-medicalise the campaign
3. Use case studies of real people
4. Anonymise the narratives
5. Get ahead of the government agenda and the media story
6. Use human rights as a campaign point
7. Tie your campaign to more popular reform
8. Avoid excessive press coverage and exposure
9. Carpe diem (capitalize on political momentum)
10. Work together (incl. national and international NGOs and academia)
11. Be wary of compromise

The Dentons Document contains an interesting disclaimer to avoid the potential for litigation in the event children are harmed as a result of any actions taken based on this document.

"This report is provided for information purposes only. IGLYO, Dentons and Thomson Reuters Foundation neither verify the accuracy of, nor assume liability for, the information within the report. Although we believe the report will be helpful as background material, we cannot warrant that it is accurate or complete, particularly as circumstances may change after publication.

This report does not constitute legal advice and should not be relied on as such. Readers wishing to act upon any of the information contained in this report are urged to seek individual advice from qualified legal counsel in relation to their specific circumstances. This report does not necessarily reflect the personal views of any of the lawyers, staff or clients of Dentons, Thomson Reuters Foundation or other lawyers, law firms or organisations that contributed to the development of this report."

Dentons Document: https://gendercriticalwoman.blog/wp-content/uploads/2020/07/iglyo_v3-1.pdf
The Dentons Document: What is it and why should you care about it?
https://grahamlinehan.substack.com/p/the-dentons-document-what-is-it-and
Europe's TRANS AGENDA Just Got More Extreme | Interview with Faika El-Nagashi
https://www.youtube.com/watch?v=BQJvIoYjqKs
How Brussels funds the Trans lobby | Huge exposé: https://youtu.be/t_6lYfTOJkQ

The ILGA "Come Out 4 Europe" Pledge 2024

So how is that politicians can appear to be tone deaf to legitimate concerns such as those expressed above? Well, one reason for this is that that they have compromised themselves by engaging in pledges with organisations such as ILGA Europe, who have their "Come Out 4 Europe" pledge, which a large proportion of Ireland's MEPs signed up to. Gript covered this in an article in 2024 and even named the politicians involved. The wording of the last paragraph of the pledge is particularly concerning. It states:

*"I will ….. put the safety of the community **above all other concerns** and always follow the "do no harm?" principle, including **keeping my work out of the public eye** whenever necessary"*

Sounds like something from the Denton's playbook. I would contend that pledges such as this, regardless of how potentially deserving the cause, are fundamentally undemocratic. How many other "pledges" have Irish politicians engaged in over the years, both at home and abroad, without the knowledge of their voters?

EU ELECTIONS CANDIDATES ACROSS EUROPE ARE VOWING TO SUPPORT LGBTI HUMAN RIGHTS:
https://www.ilga-europe.org/press-release/eu-elections-candidates-across-europe-are-vowing-to-support-lgbti-human-rights/

IRISH CANDIDATES SIGN PLEDGE FROM NGO WITH PAST LINKS TO PAEDOPHILE GROUPS:
https://gript.ie/ilga_pledge_2024/

ILGA Come Out 4 EU 2025 Pledge:
https://www.ilga-europe.org/files/uploads/2024/09/ComeOut4EU-Pledge.pdf

17 Irish candidates pledge to support LGBTQ+ rights ahead of European elections
https://gcn.ie/irish-candidates-support-lgbtq-rights-european-elections/

Breaking down the Come Out 4 Europe campaign
https://www.ilga-europe.org/campaign/come-out-4-europe/

ILGA Rainbow Map
https://rainbowmap.ilga-europe.org/

Irish MEP's report slammed: 'Trojan horse for gender ideology'
https://gript.ie/irish-meps-report-slammed-trojan-horse-for-gender-ideology/

How Brussels funds the Trans lobby | Huge exposé | Deep Dives
https://youtu.be/t_6lYfTOJkQ

ILGA Global Activism Database: https://database.ilga.org/en
Details on Ireland: https://database.ilga.org/ireland-lgbti
https://www.youtube.com/channel/UCF95WXwDjnPOyRSm9eoOc2Q

European Commissioner for Human Rights, Michael O'Flaherty presenting to the 2025 ILGA Annual Conference: https://www.coe.int/en/web/portal/-/ilga-europe-27th-annual-conference

WPATH - World Professional Association for Transgender Health

WPATH (**World Professional Association for Transgender Health**) is considered the leading global scientific and medical authority on "gender medicine," and in recent decades, its Standards of Care have shaped the guidance, policies and practices of governments, medical associations, public health systems and private clinics across the world.

The Irish establishment, including groups such as **BelongTo** and the Department of Health, are aligned with the **WPATH "Standards of Care".**

Correspondingly, the Irish mainstream media refuse to report anything that may present WPATH in a negative light or in any way go against the establishment narrative in this country.

Latest: WPATH SOC are an "Opinion"

WPATH's latest court filing states that its "Standards of Care" are merely an opinion and an expression of free speech. Clinicians who rely on the WPATH Standards of Care SOC-8 document (https://www.tandfonline.com/doi/pdf/10.1080/26895269.2022.2100644), and organisations that refer to it as the implied standard of care for gender-dysphoric youth, are in fact, **taking on independent responsibility** for the premise that the document represents trustworthy clinical guidance.

In turn, patients who trust the clinicians following the WPATH Standards of Care should know they are in a "**buyer beware**" situation. They are being treated based on what WPATH asserts to be merely an expression of "free speech"—representing only one side of an unsettled scientific debate marked by "medical and scientific uncertainty.". Further details of this update are captured in this X post from SEGM.
https://x.com/segm_ebm/status/2086998504791310375

WPATH Linked to Pedophiles and Fetishists

If you have been following the investigative work of Genevieve Gluck and Reduxx (https://x.com/WomenReadWomen) then this won't be too surprising. A thread containing a whole host of undesirables linked to WPATH has recently be released and it details some of the main individuals who have had varying degrees of association with WPATH over the years.
https://x.com/WomenReadWomen/status/2071969371350790562

The WPATH Files

Leaked files from WPATH reveal widespread medical malpractice on children and vulnerable adults at the global transgender healthcare authority. They reveal that **WPATH do not meet the standards of evidence-based medicine**, and members frequently discuss improvising treatments as they go along. Members are fully aware that children and adolescents cannot comprehend the lifelong consequences of "gender-affirming care," and in some cases, due to poor health literacy, neither can their parents."

"The files provide clear evidence that doctors and therapists are aware they are offering minors life-changing treatments they cannot fully understand. WPATH members know that puberty blockers, hormones, and surgeries will cause infertility and other complications, including cancer and pelvic floor dysfunction. Yet they consider life-altering medical interventions for young patients, including vaginoplasty for a 14-year-old and hormones for a developmentally delayed 13-year-old.

The WPATH Files also show how far medical experiments in gender medicine have gone, with discussions about surgeons performing "nullification" and other extreme body modification procedures to create body types that do not exist in nature. The WPATH files were never covered by the Irish (and most other countries) mainstream media.

The WPATH Files: https://environmentalprogress.org/big-news/wpath-files
WPATH Files Presentation:
https://static1.squarespace.com/static/56a45d683b0be33df885def6/t/65e4ddeb4a899257220c82bc/1709497836901/WPATH+Powerpoint.pdf
Why disturbing leaks from US gender group WPATH ring alarm bells in the NHS - Hannah Barnes
https://www.theguardian.com/commentisfree/2024/mar/09/disturbing-leaks-from-us-gender-group-wpath-ring-alarm-bells-in-nhs
WPATH leaks provide compelling evidence of the cynicism behind transgender surgery
https://gript.ie/wpath-leaks-provide-compelling-evidence-of-the-cynicism-behind-transgender-surgery/
The WPATH Files Revealed: https://genspect.org/the-wpath-files-revealed/
WPATH: Is the End Nigh?: https://genspect.substack.com/p/we-any-closer-to-the-end-of-wpath
WPATH Exposed: https://www.youtube.com/watch?v=JcXRGaKCTjk&list=PLmsMIEB9bK5w3uED-awoi_YojeXQy2gBU&pp=iAQBmAUB
WPATH TAPES: Doctor Jokes Transgender Medicine Is Off-Label: https://youtu.be/ZffsgXK5MFk
WPATH Files - Maya Forstater Sex Matters on The Reaction: https://youtu.be/MoAP3pbBEMo
The Errors & Failures of WPATH w/ Dr. Joe Burgo: https://youtu.be/5ql-Rt22V9Q
Dr. Stephen Levine: 13 Untruths Behind Gender Affirmative Therapies for Kids
https://youtu.be/OflbCjj_hVc

FTC and US States Sue WPATH

The Federal Trade Commission, along with Alaska, Iowa, Nebraska and Texas, today filed a lawsuit against the World Professional Association for Transgender Health (WPATH), alleging the organization has provided the means for medical providers to make false and unsubstantiated claims to parents in order to sell pediatric medical transition services. https://www.ftc.gov/news-events/news/press-releases/2026/06/ftc-states-sue-world-professional-association-transgender-health-over-deceptive-claims-regarding-treatment-children
They knew: https://grahamlinehan.substack.com/p/they-knew

Potential Underlying Causes of Gender Confusion

Gender confusion (more formally, gender dysphoria, gender incongruence, or gender nonconformity) in children refers to distress or a strong sense that one's experienced gender differs from biological sex. It is not a single-cause phenomenon. Evidence points to a complex interplay of biological, psychological, developmental, and social factors. https://www.ncbi.nlm.nih.gov/books/NBK532313/

Biological Factors

- **Prenatal hormone exposure and genetics:** Variations in androgen exposure in utero (e.g., conditions like congenital adrenal hyperplasia) or genetic influences can contribute. Twin studies show higher concordance in identical twins. Brain structure differences and endocrine disruptions (e.g., from certain environmental chemicals) are also investigated. https://pm.amegroups.org/article/view/7265/html
- **Neurodevelopmental and Psychiatric Comorbidities**
  Children expressing gender confusion often have high rates of co-occurring conditions:
  - **Autism Spectrum Disorder (ASD):** Strongly overrepresented (often 6–20+ times higher than population rates). Autistic children may experience intense interests in gender themes, sensory issues, or challenges with social norms that intersect with gender exploration.
    https://pmc.ncbi.nlm.nih.gov/articles/PMC8187799/
    Up to 90pc of people using gender service may be autistic, audit finds: https://archive.ph/gSF5K
  - **ADHD, anxiety, depression, and other mental health issues.**
    These comorbidities can complicate how a child perceives and expresses identity, and many experts recommend addressing them first.
    https://researchprofiles.canberra.edu.au/en/publications/gender-dysphoria-and-psychiatric-comorbidities-in-childhood-a-sys/

Psychological and Trauma-Related Factors

- **Childhood trauma, abuse, or adverse experiences (ACEs):** Physical, sexual, or emotional abuse, neglect, or family instability (e.g., parental loss, divorce, domestic violence) are associated with higher rates. Gender dysphoria can sometimes function as a coping mechanism for distress.
  https://www.jhsmr.org/index.php/jhsmr/article/view/883
- **Body image issues**, eating disorders, or other forms of dissociation.
- **Internalized homophobia or social pressure**: Some gender-nonconforming children (especially natal males) later identify as gay/lesbian rather than transgender. Historical data shows many desisted and grew up with same-sex attraction. https://pmc.ncbi.nlm.nih.gov/articles/PMC8039393/

Social, Familial, and Environmental Influences

- **Family dynamics:** Overly rigid gender expectations, parental psychopathology, reinforcement of cross-gender behaviour, or enmeshed relationships can play a role in some cases.
- **Social contagion and peer influence**: Particularly noted in adolescent-onset cases (rapid-onset gender dysphoria), where clusters of friends or online exposure coincide with identity exploration. This is more debated in younger children but relevant in the broader rise in referrals.
  https://segm.org/false-assumptions-gender-affirmation-minors
- **Cultural and media exposure**: Societal shifts, increased visibility, and differing norms can influence how children express discomfort.
- **Educational and social effects:** Teaching gender ideology as fact may reinforce stereotypes (e.g., linking interests to "gender"), create confusion/distress for some children (undermining biological reality they observe), divert focus from academics, and raise safeguarding issues (e.g., privacy in facilities/sports).
  https://ourduty.group/education/the-harm-understanding-the-impact-of-gender-ideology-and-practices/

Developmental Context

- Many young children engage in temporary gender exploration or play that defies stereotypes (e.g., boys playing with dolls, girls as "tomboys"). This is often normal and resolves without intervention. https://www.ebsco.com/research-starters/health-and-medicine/gender-dysphoria-children
- **Desistance rates:** Older studies of prepubertal children with gender dysphoria showed high desistance (majority, often 60–90%, no longer experienced significant dysphoria by adolescence/adulthood). Persistence is linked to more intense, persistent cross-gender identification. Recent data on socially transitioned children shows higher persistence, but the overall picture remains that many childhood cases are not lifelong. https://www.transgendertrend.com/children-change-minds/

Important Notes

The sharp rise in referrals (especially adolescent females) over the past decade suggests shifts in presentation, with more comorbidities and later onset. Causes are multifactorial—no single pathway explains all cases. Comprehensive evaluation by experienced clinicians (including mental health assessment) is essential to differentiate transient exploration from persistent dysphoria and address underlying issues. https://opa.hhs.gov/sites/default/files/2025-11/gender-dysphoria-report.pdf

Rapid-Onset Gender Dysphoria (ROGD)

Is a hypothesized subtype of gender dysphoria characterized by a sudden or rapid emergence of gender-related distress in adolescents (typically post-puberty) who previously showed no significant childhood gender nonconformity. It was prominently described by researcher Lisa Littman in a 2018 exploratory study. https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0202330

Features Proposed in ROGD Research

- Demographics: Strong skew toward natal females (often ~75-83% in parent reports); onset around ages 14-16. https://segm.org/study-of-1655-cases-lends-support-to-ROGD
- Context: Frequently reported in clusters within friend groups (e.g., multiple friends identifying as transgender around the same time); increased social media/internet use preceding announcement; high rates of **pre-existing mental health issues** (e.g., anxiety, depression, autism, trauma), which often preceded gender dysphoria.
- Hypotheses: Psychosocial factors such as social/peer contagion, maladaptive coping, internalized homophobia, or other stressors may contribute, distinct from classic early-onset patterns.

Primary Evidence

- **Littman 2018 (PLOS One):** Survey of 256 parents concerned about rapid transitions (e.g., 4thwavenow, Transgender Trend). Parents described sudden onset during/after puberty, friend group influences (36.8% of groups had majority identifying as trans), social media immersion, and declines in mental health/parent-child relationships post-"coming out."
- **Diaz & Bailey 2023** (Archives of Sexual Behaviour, later re-published): Larger parent survey (n=1,655) Found 57% prior mental health history (preceding dysphoria by ~3.8 years on average), peer influences (especially in females), internet use, and mental health/relationship deterioration post-social transition. Supports patterns of post-pubertal onset in a new cohort. https://segm.org/study-of-1655-cases-lends-support-to-ROGD
- **Supporting observations:** Clinicians at major gender clinics (e.g., UK GIDS, others in Europe) noted shifts to predominantly adolescent female presentations with comorbidities and limited childhood history. Dramatic rises in referrals (often 10-100x in some periods) with sex ratio reversal.

The ROGD hypothesis is contested by Trans activists. High-quality, prospective studies with multi-informant data, controls, and long-term follow-up are limited. Research continues amid policy shifts toward caution in several European countries. Individual cases vary widely so **comprehensive mental health evaluation is essential**, as opposed to unquestioned affirmation.

Desistance and Detransitioning



These two terms do not appear anywhere in the curriculum, in the international standards for sexuality education, or in the literature from organisations such as BelongTo or TENI, and for obvious reasons.

In a climate where the affirmative model is seen as the default, the notion of desistance or detransitioning is an inconvenient contra-narrative truth that trans activist organisations will seek to hide from vulnerable children, youth and their parents. Part of **de-medicalising** the campaign as the **Dentons** document calls for.

Desistance refers to the phenomenon where an individual (typically a child or adolescent) who previously experienced gender dysphoria (a marked incongruence between their experienced gender and biological sex) no longer experiences it and does not pursue or continue a transgender identity into later adolescence or adulthood. It often involves the natural resolution of gender dysphoria without medical transition.
https://pmc.ncbi.nlm.nih.gov/articles/PMC9829142/

Detransition - Medical
The process of discontinuing or reversing medical interventions (such as cross-sex hormones or sex reassignment surgeries) that were undertaken as part of a medical transition.
Detransition - Social
The process of reverting one's social identity and presentation (such as name, pronouns, and appearance) back to align with one's biological sex after having socially transitioned.
Detransition - Ideological
The process of rejecting the underlying beliefs or ideological framework that initially supported one's decision to medically or socially transition.
https://genspect.org/resources/glossary/
Genspect - Why Is Nobody Providing Detransition Care?: https://youtu.be/rDp48EoGUXk

Typical Levels of Desistance in Recent Studies

Desistance research is highly debated due to evolving diagnostic criteria (e.g., DSM-IV vs. DSM-5), differences in study populations (broad gender-nonconforming vs. clinically significant dysphoria), follow-up lengths, and potential biases like loss to follow-up or historical "watchful waiting" approaches.

- Pre-pubertal/Childhood-onset gender dysphoria: Older studies (often using broader DSM-IV "Gender Identity Disorder" criteria) commonly reported desistance rates of ~70-90% by adolescence/adulthood (averages around 80-85% across multiple follow-ups of 100s of children).
  https://genderreport.ca/gender-affirming-care-is-changing-the-pathways-to-desistance/
- A 2024 German insurance study of young people (ages 5-24) diagnosed with gender identity disorder found that over 60% no longer had the diagnosis after 5 years (persistence ~36% overall; lower for adolescent females at ~27%).
  https://segm.org/gender-dysphoria-diagnosis-desistance-germany
- Twelve studies have been conducted looking at whether gender dysphoria persists throughout childhood. From these studies, on average around 85% of children change their minds and do not continue into adulthood as transgender.
  https://www.transgendertrend.com/children-change-minds/

Overall, desistance is more common in younger children with milder or earlier-onset dysphoria, while persistence appears higher in adolescent-onset cases (especially natal females in recent cohorts).

HHS Video featuring de-transitioners "Wolves in White Coats": https://youtu.be/OjuFx9Pd_Vo

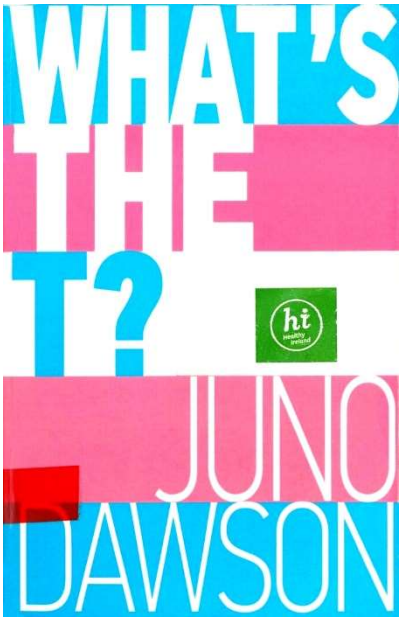
Interviews and Testimonies of Parents

Genspect - The Desistance Series – interviews with parents whose children desisted
https://genspect.org/the-desistance-series-overview/
Child Protective Services Took My Child Because I Didn't "Affirm" Her: https://youtu.be/BatYHbmiwcc
"I Transitioned My Child - I Regret It": https://youtu.be/dBRJorDjG88
My Daughter's School Transitioned Her WITHOUT Telling Me: https://youtu.be/wCshcfx4CSc
Gender Ideology Took My Beloved Children - Lynn Chadwick: https://youtu.be/blXXbNeyzB4
Identity Crisis: Mother and Daughter Expose Medical Industry's Transgender Lies
https://youtu.be/nj1OUvFZM4A

Interviews and Testimonies of Detransitioners

Genspect - Detransitioner Panel – A Marathon Not a Sprint: https://youtu.be/v1s7JwNtCQw
Affirmation Generation Transgender Documentary: https://youtu.be/yYRW5oRbfUY
Breaking the Silence: The Reality of De-Transitioning: https://youtu.be/JgW_xtIcpew
DETRANS | Full Documentary | PragerU: https://youtu.be/3yvjFSX0TB0
Sweden's U-Turn on Trans Kids: The Trans Train: The New Patient Group & Regretters
Part 1: https://youtu.be/MVEZ7gELcgY, Part 2: https://youtu.be/diNeyQKQg8M
Part 3: https://youtu.be/R7DjuXdW_mo, Part 4: https://youtu.be/Ow-XwdauYr0
I Became Transgender. Here's Why I Regret It: https://youtu.be/QbXyyq1333I
'My Childhood Was RUINED:' Detransitioner Chloe Cole Talks About Trans Procedures
https://youtu.be/DSGgR3W_jjg
How I fell for the Transgender Lie - Chloe Cole: https://www.youtube.com/watch?v=TSk1jGk_GOo
Detransitioners Unheard #1: I Thought Transition Would Save Me - Forrest's Story:
https://youtu.be/BgyP-lhVsYg
Detransitioners Unheard #2: They Promised Me Happiness: https://youtu.be/kvpSmyLdPBw
Detransitioners Unheard #3: They Said I'd Never Regret It: https://youtu.be/5EqcdJC28R0
Doctors Told Me to Cut Off My Breasts - Detransitioner Laura Becker: https://youtu.be/mxCfYPjA8n8
Doctors Were Wrong: My Trans Mistake is Permanent - Charlie Bentley Astor
https://youtu.be/WU5T-NQNOP8
The Untold Stories Of Kiwi 'Detransitioners' - Meet Zara: https://youtu.be/nnFVUQUtmQc
He Transitioned, Regretted It, and Faced the Truth About Autogynephilia:
https://youtu.be/eWzXk9XRNHA
30 Years After Transition, Cori Cohn Speaks Out (#32): https://youtu.be/zRPRiElQ94c
The Cost of Early Medicalization: Detransition in Adulthood: https://youtu.be/XBFiRA0efDk
Identity Crisis: Breaking Free From the Transgender Contagion: https://youtu.be/gAYCQB8qFL4
Identity Crisis: The Detransitioner Taking on the American Academy of Pediatrics
https://youtu.be/A5cTpFzkQSs
Doctors Pushed Me Into Surgery - Ritchie Herron: https://youtu.be/tk7NX7iPr9k
I Almost Transitioned - Here's Why I Didn't - Sascha Bailey: https://youtu.be/FA2qGjY-iBc~
Detrans Awareness Day Panel Discussion With Detransitioners For 'No Way Back 'Documentary
https://youtu.be/LyJGijjI2JU
Activist, Faith Groleau, who detransitioned shares her experience:
https://www.facebook.com/reel/962777969840706
My Detransition Story: https://edensophiasimons.substack.com/p/my-detransition-story

Inappropriate Library Books



In 2022, parents began noticing the appearance of inappropriate books in the children's section of their local and school libraries across all age groups. The books contained adult themes regarding sex and gender as well as inappropriate imagery. This is nothing new as every country in the Anglosphere has seen the same phenomenon over the last decade or more and readings of some of these books can be found all over the internet as parents complain to school boards and officials. Some sample pages from a number of these books can be found at the end of this document.

The language used, e.g. "**good handies**" and "**bad handies**", is clearly written for younger age groups as are the crude line drawings used in most of the books.

In general, the reaction towards anyone highlighting or complaining about these books is one of **defamation and demonisation** – Far Right, Bigot, Homophobe etc. you know the drill. The issue becomes the complainer, not the substantive issue of the actual content of the books.

This Book is Gay advises a teenager about using the adult Grindr dating App to find other homosexuals in their vicinity that they can hook up with. The **Trans Teen Survival Guide** covers obtaining puberty blockers and hormones online and self-injecting them. When this was flagged to the **HPRA** (Health Products Regulatory Authority) they were initially concerned and opened a case. However, once the issue was escalated internally, the message came down to close the case. Nothing to see here.

Why is this all happening? It's because the Irish establishment are promoting it – see the link to the **Children's Books Ireland / An Post Pride Reading Guide** below. Even when books get re-classified to an older age-group, we see some libraries adjusting their age categories so that younger child can still access the offending titles.

Another librarian pens opposition to sexually explicit books in teens section
https://gript.ie/another-librarian-pens-opposition-to-sexually-explicit-books-in-teens-section/
"PASSING THE BOOK" ....LIBRARY EXPOSE: https://youtu.be/omISCvHtUpY
Library Books - How to Get these Books Away from Children
https://www.youtube.com/watch?v=E0bJVVqHG7Q
Senator Kennedy Reads From 'Gender Queer' During Judiciary Committee Hearing
https://www.youtube.com/watch?v=aHTXGWEO6JM
Gays Against Groomers - EXPOSED: TINDER AND GRINDR TAUGHT IN SCHOOLS?!?
https://youtu.be/LGNI5aQqp4I
This Book is Gay Audiobook: https://www.youtube.com/watch?v=8jsOBrRnY9o
PRIDE: An Irish Dad in the kid's section of the library
https://gript.ie/pride-an-irish-dad-in-the-kids-section-of-the-library/
Liveline to parent: don't read out the explicit sex stuff in books for 12-year olds in libraries
https://gript.ie/liveline-to-parent-dont-read-out-the-explicit-sex-stuff-in-books-for-12-year-olds-in-libraries/
Children's Books Ireland / An Post Pride Reading Guide
https://www.anpost.com/getapmedia/01921558-b094-46b4-b5ae-4bb32e0e7920/Pride-Guide.pdf
Through the Looking Glass: trans activism in children's literature and library services
https://seeninpublishing.substack.com/p/through-the-looking-glass-trans-activism
The "Whats the T" Library Book Issue
https://gript.ie/foley-grilled-on-radical-lgbt-book-for-kids/
https://gript.ie/i-told-foley-about-explicit-book-in-2023-says-ex-fg-minister/
https://gript.ie/education-minister-not-aware-of-whats-the-t-book-either/
https://gript.ie/two-months-later-foley-still-hasnt-read-controversial-book/

United Nations Agenda 2030 and Sustainable Development Goals

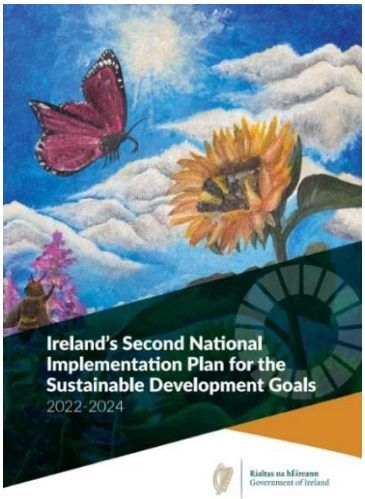


In answer to the question, where is this all coming from, this is the answer, albeit with plenty of unquestioning support from the Irish establishment (government, civil service, trade unions, NGOs, academia etc.) – all **the same people who sought to erase woman and mother from the Irish constitution**.

Agenda 2030 (also called the 2030 Agenda for Sustainable Development) is a global framework adopted by all 193 United Nations member states on September 25, 2015, at a UN summit in New York. Its official title is "**Transforming our world: the 2030 Agenda for Sustainable Development**." It serves as a 15-year plan of action (2016–2030) for people, planet, and prosperity, while seeking to strengthen universal peace.

Agenda 2030: https://sdgs.un.org/2030agenda and https://sdgs.un.org/sites/default/files/publications/21252030%20Agenda%20for%20Sustainable%20Development%20web.pdf
UN Pact for the Future: https://news.un.org/en/story/2024/09/1154671
The Agenda: Their Vision - Your Future (2025) | Full Documentary: https://youtu.be/ZFHHOBiUrkg

Government Alignment with Agenda 2030 and the SDGs



Agenda 2030 is a voluntary, aspirational roadmap that countries are encouraged to incorporate into their national policies. Progress is tracked through voluntary national reviews, UN reports, and global indicators. In summary, Agenda 2030 is the UN's official, publicly available blueprint for coordinated global action on poverty, inequality, health, education, environment, and governance by 2030.

As per the 2025 Programme for Government, the current **Irish government is 100% committed to Agenda 2030,** and in achieving the 17 sustainable Development Goals. As a result, the SDGs are now embedded in every aspect of government in Ireland.

Sustainable Development Goals on Gov.ie
https://www.gov.ie/en/department-of-climate-energy-and-the-environment/policy-information/sustainable-development-goals/

National Implementation Plan
https://www.gov.ie/en/department-of-climate-energy-and-the-environment/publications/national-implementation-plan-for-the-sustainable-development-goals-2022-2024

SDG Interdepartmental Working Group: https://www.gov.ie/en/department-of-climate-energy-and-the-environment/publications/sustainable-development-goals-interdepartmental-working-group/

UN Agenda 2030 Part Three - Embedding the SDGs across the Irish Government
https://youtu.be/EveRZg6O1e4

UN Agenda 2030 Part Four - How the SDGs Affect Our Day to Day Life
https://youtu.be/_Tz4AsfQcP8
UNelected: A 193-Nation Playbook for Ireland
https://paulmaddendotie.substack.com/p/unelected-a-193-nation-playbook-for

SDG4 - Quality Education



SDG4 (Education), and SDG5 (Gender Equality), are the primary SDGs that impact the classroom experience for pupils, but there are connections to others as well such as SDG10 (Reduced Inequalities).

Since its inception, UNESCO has sought to create a one world curriculum , and today that curriculum is underpinned by Critical Social Justice Theory and the latest (woke) narrative of the day – essentially a vehicle for indoctrination to drive alignment with the long-term goals of the United Nations, WEF, and their sponsors. We can see a clear shift away from rational critical thinking and more of an emphasis on conformity. One of the measures used to achieve this conformity is the "**whole school**" and "**whole institute**" approaches , whereby the indoctrinating narrative is covered as part of each and every subject, and every school activity.
https://www.unesco.org/en/articles/whole-school-and-whole-institution-approaches-education-sustainable-development-esd-net-2030

Each SDG has multiple targets. We shall look at the main ones of interest to Irish parents below, taken from https://globalgoals.org/goals/4-quality-education/

SDG Target 4.7 Education for Sustainable Development and Global Citizenship
"By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through ***education for sustainable development*** *and sustainable lifestyles, human rights****, gender equality****, promotion of a culture of peace and non-violence,* ***global citizenship*** *and appreciation of cultural diversity and of culture's contribution to sustainable development."*

Irish Aid Global Citizenship Education Strategy 2021-2025: https://www.developmenteducation.ie/wp-content/uploads/2022/09/Global-Citizenship-Education-Strategy-2021-2025.pdf

National Strategy on Education for Sustainable Development: https://www.gov.ie/en/department-of-education/publications/national-strategy-on-education-for-sustainable-development-in-ireland/

SDG Target 4.8 Build and Upgrade inclusive and safe schools
"Build and upgrade education facilities that are child, disability and gender sensitive and provide safe, non-violent, inclusive and effective learning environments for all." - The most obvious linkage to what we see in Ireland is the incorporation of gender-neutral toilets in new and expansion school builds in Ireland.

SDG Target 4.9 Expand Higher Education Scholarships for Developing Countries
"By 2020, substantially expand globally the number of scholarships available to developing countries, in particular least developed countries, small island developing States and African countries, for enrolment in higher education, including vocational training and information and communications technology, technical, engineering and scientific programmes, in developed countries and other developing countries."

The Irish government and 3rd Level institutions would appear to be aligning with this as per the links below.
https://globalscholarships.com/best-scholarships-ireland/
Government of Ireland International Education Scholarships 2026
https://hea.ie/policy/internationalisation/goi-ies/
Our Common Agenda – Policy Brief 10 – Transforming Education
https://www.un.org/sites/un2.un.org/files/our-common-agenda-policy-brief-transforming-education-en.pdf
Education for Sustainable Development (ESD) international curriculum audit
https://ncca.ie/en/publications-and-research/our-research/esd-international-curriculum-audit/

The International Bureau of Education (IBE)

Headquartered in Geneva, the IBE is an integral part of UNESCO and is consolidated in UNESCO's financial statements, yet it retains functional autonomy. Its current mandate is to strengthen Member States' capacities to design, develop, and implement curricula that support equity, quality, development relevance, and resource efficiency in education and learning systems. Core functions include technical assistance, capacity development (including training and diploma programmes), knowledge production and comparative documentation, and standard-setting on curriculum. https://www.ibe.unesco.org/en

Role in global education and alignment with Agenda 2030

The IBE positions its work as support for Sustainable Development Goal 4 ("Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all") and the broader Education 2030 / Agenda 2030 framework. It contributed inputs to the 2015 Incheon Declaration and Framework for Action that operationalize SDG 4. Its distinctive contribution is curriculum-centered: assisting countries (with notable activity in Africa and low-income settings) to assess, design, and implement curricula that address equity, quality, relevance, and efficiency, including through systemic approaches to content, pedagogy, and assessment.

Current emphases aligned with SDG 4 (especially target 4.7 on education for sustainable development, global citizenship, gender equality, and related themes) and follow-up processes such as the Transforming Education Summit include:

Main strands of curriculum work

- Technical assistance and capacity development: Direct support to Member States (with substantial activity in Africa and other low- and middle-income settings) on curriculum diagnosis, design, revision, implementation, monitoring, and evaluation. This includes training for mid- and senior-level curriculum specialists, diploma and related programmes, and seed support for field reforms.
- Endogenous curriculum and universal values: A flagship line that promotes curricula drawing on local languages, histories, and knowledge systems (including use of resources such as UNESCO's General History of Africa) while addressing multilingual education, decolonization of content, peacebuilding, inclusivity, and gender equality. The stated aims are transformative education for sustainable development and more inclusive knowledge ecosystems.
- Greening / Green and Blue Curriculum: Efforts to mainstream climate-change education and ocean literacy across levels and subjects, aligned with SDG 4.7 and goals to raise the share of countries that include climate education in curricula. Related activities include syllabus analysis, capacity development, summer schools (including for Small Island Developing States), and knowledge products on curriculum for climate action.
- Other thematic integrations: Health and well-being, inclusive education, digital and post-pandemic recovery dimensions, and competency-oriented or future-oriented learning, always framed as country-contextualized rather than one-size-fits-all models.
- Knowledge and standard-setting functions: Comparative documentation, guides, toolkits, databases of curriculum materials, and contributions to global policy discussions. Historical roots lie in the International Conferences on Public Education and comparative education work dating to the institute's earlier decades.

In short, the IBE functions as UNESCO's specialized curriculum institute, translating global education goals—particularly those of Agenda 2030/SDG 4—into country-level curriculum design, capacity, and content standards, while remaining dependent on a combination of UNESCO core funding and voluntary project contributions.

SDG5 – Gender Equality



On the surface, SDG5 appears to be all about achieving equality for women and girls, including the elimination of practices such as child marriage, female genital mutilation and other traditional forms of oppression. However, all of the lofty aspirations espoused under SDG5 must be seen in the context of the UN's definition of gender as a social construct, independent of biology. You will typically only find this in the glossaries of some of the related documents and we include an example below. Let's look at some of the related targets from https://globalgoals.org/goals/5-gender-equality/

SDG Target 5.1 End Discrimination against women and girls
"End all forms of discrimination against all women and girls everywhere."

SDG Target 5.6 Universal Access to Reproductive Health and Rights
"Ensure universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the Programme of Action of the International Conference on Population and Development and the Beijing Platform for Action and the outcome documents of their review conferences."

This target incorporates abortion services and also encapsulates what will be captured in the SPHE curriculum in terms of birth control, sterilisation and abortion, as well as gender medicalisation.

SDG Target 5.9 Adopt and Strengthen Policies and Enforceable Legislation for Gender Equality
"Adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels."

The 2015 GRA, the 2024 Referendum (which was originally titled the "Gender Equality Referendum") and the LGBTIQ+ Inclusion Strategy are all examples that we cover elsewhere in this document.

As covered elsewhere in this document, UNESCO's sex education guidance below is the definitive reference that was used to inform the SPHE curriculum.

International technical guidance on sexuality education: an evidence-informed approach:
https://unesdoc.unesco.org/ark:/48223/pf0000260770

UNESCO CSE Glossary: https://csetoolkit.unesco.org/glossary-terms

UNESCO: Operational tools to advance gender equality in and through education



This is the most recent education guidelines document produced by UNESCO on this topic of Gender Equality.
https://unesdoc.unesco.org/ark:/48223/pf0000380259
The opening page of the document tells us that *"**Gender Equality in Education is a Must**" and that "Gender equality is a fundamental human right and a necessary foundation for a sustainable, peaceful and prosperous world. At UNESCO, gender equality has been one of two global priorities since 2008. **Achieving gender equality in and through education is a key ambition of the 2030 Agenda for Sustainable Development**."*
Many may just take this on face value and not read any more of the document, but this is the United Nations remember, whose view of gender is rooted in **Intersectional Feminist Theory** and **Queer Theory**. Pages 14 and 15 from the document have the related definitions and are reproduced on the next page.

Section 1:
Introduction to gender equality in and through education

Before considering how to achieve gender equality in and through education, it is important to reach a common understanding of the concepts used to talk about gender. This conceptual clarity is necessary to design, plan, implement, monitor and evaluate programmes. The following is a compilation of definitions from UNESCO and other UN entities.

1.1 Key terms

1.1.1 Gender equality

Cisgender (or cissexual): A term used to describe people whose gender identity and/or gender expression is aligned with the assigned sex at birth (UNESCO, 2015).

Empowerment refers to the collective and individual process of women and men having control over their lives, setting their own agendas, gaining skills, building self-confidence, solving problems and developing self-reliance (UNESCO, 2019*a*).

Gender is not the same as **sex. Gender** refers to the socially constructed roles and relationships, personality traits, attitudes, behaviours, values, relative power and influence that society ascribes to the two sexes on a differential basis. Gender is relational and refers not simply to women, men, girls and boys but to the relationship between them. **Sex**, on the other hand, refers to the biological differences between men and women (UNESCO et al., 2021, UNESCO, 2019*a*).

Gender analysis is an assessment exercise to understand the differences and similarities between women and men with regards to their experiences, knowledge, conditions, needs, access to and control over resources, and access to development benefits and decision-making powers. It is a critical step towards gender-responsive and gender-transformative planning and programming (UNESCO, 2019*a*).

Gender equality refers to the equal rights, responsibilities and opportunities of girls and boys, women and men.[1] Equality does not mean that women and men are the same but that women's and men's rights, responsibilities and opportunities do not depend on whether they are born male or female. Gender equality implies that the interests, needs and priorities of both women and men are taken into consideration, recognizing the diversity of different groups of women and men. Gender equality is not a women's issue but concerns all girls and boys, women and men.

Equality between women and men is both a human right and a precondition for, and indicator of, sustainable people-centred development. Under the conditions of gender equality, women and men enjoy the same status and have equal opportunity to realize their full human rights and potential to contribute to national, political, economic, social and cultural development, and to benefit from the results. It is the equal valuing by society of both the similarities and the differences between women and men and the different roles they play (UNESCO, 2019*a*).



Flickr - World Bank Photo Collection. Graduating university students. Maxim Zolotukhin / World Bank. Available under CC BY-NC-ND 2.0

1 The formulation 'girls and boys, women and men' is used throughout the entire document for ease of reading. It is not meant to exclude people who identify as non-binary.

Gender equity refers to the process of being fair to girls and boys, women and men. Because women have often historically been placed at a disadvantage, being fair can involve taking temporary measures to level the playing field for all genders. Equity, therefore, is the means used to achieve equality (UNESCO, 2019*a*).

Gender expression is how individuals present their gender externally and how society, culture, community and family perceive, interact and attempt to shape an individual's gender. The clothes people wear, for example, can be part of their gender expression that is read as more feminine or masculine (UNESCO, 2019*b*).

Gender identity is an individual's innate internal experience of gender, which may or may or may not correspond to their physiology, designated sex at birth or the social expectations of their sex (UNESCO, 2019*b*; UNICEF et al., 2019).



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Gender non-conforming (or non-binary): People who do not conform to either of the binary gender definitions of male or female, as well as those whose gender expression may differ from standard gender norms (UNESCO, 2016*a*).

Gender norms are ideas about how men and women should behave: the expectations and standards that are set for each gender in different societies, cultures and communities. People internalize these 'rules' at an early age, in the beginning of a cycle of gender socialization and stereotyping that continues for the rest of their lives. Gender norms thus not only become individuals' expectations of others, but also of themselves (UNICEF et al., 2019).

Gender parity is a numerical concept for equal representation and participation of women and men, or boys and girls, in a given area. It is a step towards gender equality, but not sufficient in itself (UNESCO, 2019*a*).

Gender roles define the responsibilities of women and men, as well as expectations about aspects of their identity. Gender roles vary between societies and within societies and can change over time. Both women and men may experience stress as a result of the expectation to conform to gender roles in different situations (UNESCO, 2020*a*).

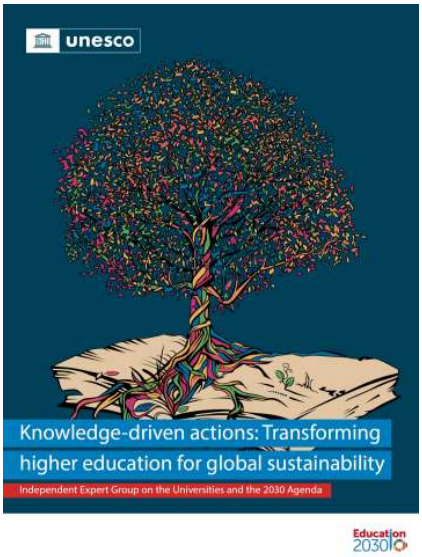
Heteronormativity is the biased assumption or belief that heterosexuality is the normal or default sexual orientation (UNESCO, 2015).

LGBTIQ stands for lesbian, gay, bisexual, transgender, intersex and queer. **Lesbian** refers to a woman who experiences sexual attraction to, and the capacity for an intimate relationship primarily with, other women. **Gay** refers to same-sex sexual attraction, same-sex sexual behaviour and same-sex cultural identity in general. The word 'gay' tends to be associated with males. **Bisexual** refers to a person who is attracted to both men and women. **Transgender** refers to a person whose gender identity differs from their sex at birth. **Intersex** refers to a person born with sexual anatomy, reproductive organs and/or chromosome patterns that do not fit the typical definition of male or female. An intersex person may be heterosexual, gay, lesbian or bisexual, and may identify as female, male, both or neither. **Queer** refers to non-binary, fluid, or variable gender expression. Queer is a word used as an umbrella term for a range of sexual identities including LGBTI or gender questioning. It is also used by some people who do not want to label themselves. A person who is 'questioning' is interrogating their sexual orientation or gender identity (UNESCO, 2020*a*; UNESCO, 2019*b*; UNESCO, 2016*a*).



Linus Strandholm/Shutterstock.com

UNESCO Influence on Irish Higher Education



Whatever influence UNESCO may have had in the past, that level of influence is now easily beyond anything it may have been historically. The following document from 2022 talks about "**Transforming higher education for global sustainability**" and so it has been.
https://unesdoc.unesco.org/ark:/48223/pf0000380519.locale=en

It's worth looking at some of the quotations from this document to get a feel for what it is calling for and what we can now see.

- *"**The 2030 Agenda must be embraced by higher education institutions**"*
- *"The report calls on higher education leaders and actors to push for transformations within their institutions, using the report's recommendations to **critically** reflect and act on their role for achieving the **2030 Agenda.**"*
- *"Transformation is the **red** thread running through all the **Sustainable Development Goals**, the United Nations' agenda for responding to global challenges facing humanity and the planet."*
- *"The Expert Group advocates for more **inter- and transdisciplinary approaches** in education and research because only a holistic approach can design adapted solutions."*
- *"it is more urgent than ever to **think critically** about how higher education institutions can take on this role in supporting **the necessary transformations** towards the **2030 Agenda**"*
- *"HEIs, their leaders, faculty and students have specific roles and responsibilities in **societal transformation**"*
- *"the imperative need for institutions to become open, fostering epistemic dialogue and integrating **other ways of knowing**"*
- *"unless we actively protect our natural resources and all forms of life and struggle constantly against **the power relations that foster inequality** and all forms of violence and discrimination"*
- *"**Equity and inclusion** are values that also stand out when embracing the **2030 Agenda**; the commitment to **leaving no one behind** becomes key."*
- *"**sustainability** should become a core practice and purpose of HEIs and be reflected in structures, programmes and activities."*
- *"Students need more opportunities for engaging in experiential and **dialogic** activities with different communities in society"*
- *"Internal incentives should be adapted to foster research projects, programmes and centres that deal with the degradation of nature, climate change and inequalities, as well as those that require the participation of multiple disciplines; these should in all cases **include the social sciences and the humanities**"*
- *"More emphasis should be put on **SDG-related achievements** and broad research for careers, curricula and promotion of researchers."*

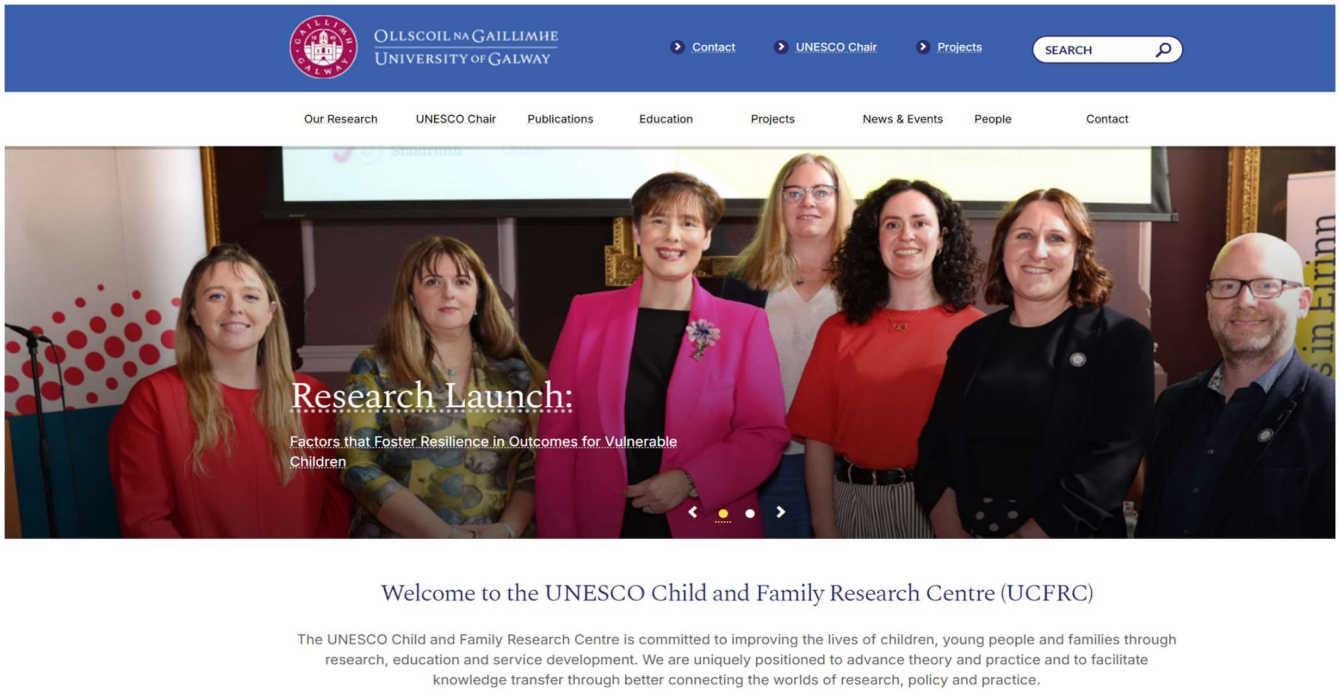
We can see the language of Critical Social Theory above, and as it outlined, our universities have quietly become centres of Critical Social Justice activism. The Arts and Humanities were already a lost cause, and Athena Swan brought the notion of the "Gender Equality" to the entire institution. This latest push has truly "transformed" Irish third level education and it is critical for parents to understand this.

Author, James Lindsay has produced a 4-part Youtube series on the "Strange Death of University":
https://newdiscourses.com/2022/10/strange-death-university-part-1-red-thread/

HEA ESD Framework for Higher Education:
https://hub.teachingandlearning.ie/education-for-sustainable-development/
https://hub.teachingandlearning.ie/wp-content/uploads/2026/01/hea-esd-higher-education-ireland-landscape-report.pdf

Recommendation on Education for Peace, Human Rights and Sustainable Development: an implementation guide: https://unesdoc.unesco.org/ark:/48223/pf0000396358

UNESCO Chairs



A UNESCO Chair is a formal partnership between UNESCO and a higher education or research institution. It consists of a team (led by a Chairholder) that works on a multi-year project (typically renewable every four years) to advance knowledge, research, teaching/training, and practice in a field that is a shared priority for the host institution and UNESCO (education, natural and social sciences, culture, or communication and information). The UNITWIN/UNESCO Chairs Programme (launched in 1992) creates a global network of roughly 1,000–1,100 Chairs and about 45–50 UNITWIN Networks across 120–130 countries. These act as "think tanks" and "bridge-builders" to Government, NGOs and civil society in general.

The Four UNESCO Chairs in Irish Universities

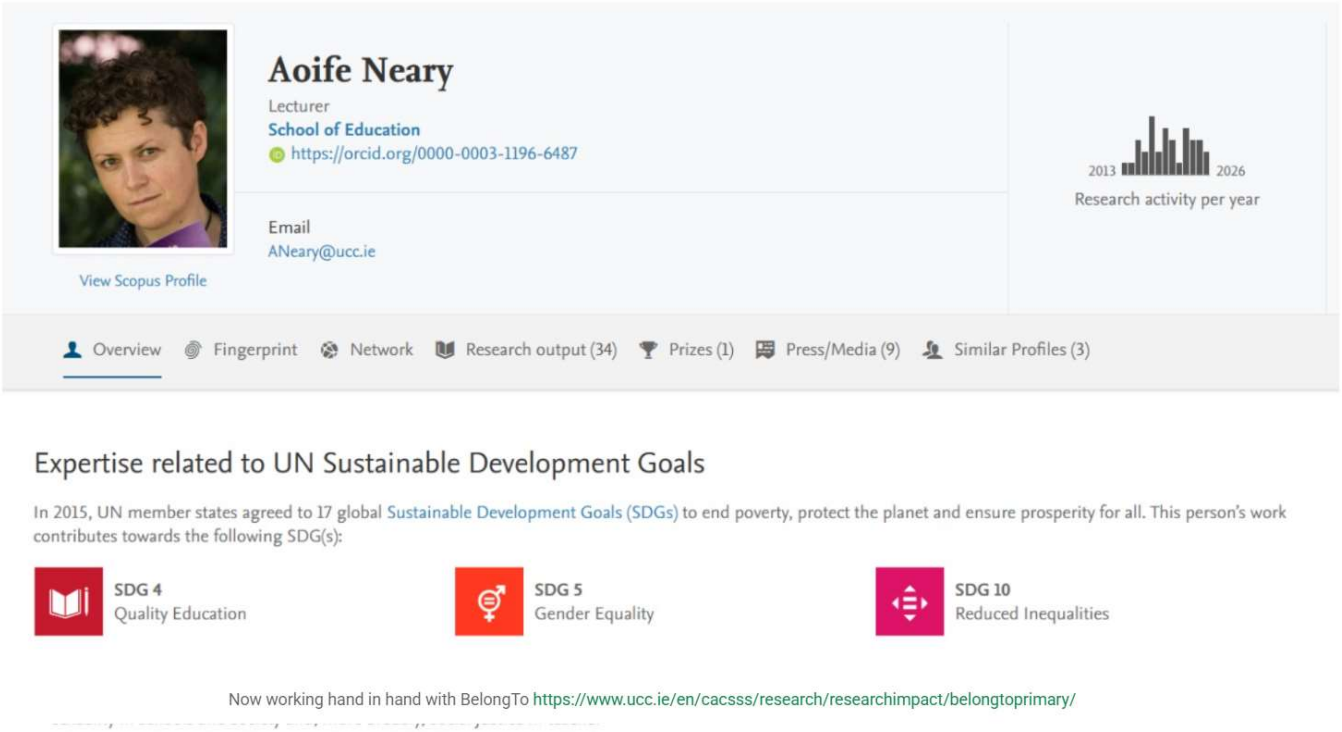
Galway
https://universityofgalway.ie/cfrc/unesco-chair/
https://www.universityofgalway.ie/cfrc/
DCU
https://www.dcu.ie/antibullyingcentre/unesco-chair
https://www.dcu.ie/instituteofeducation/news/2026/feb/unesco-chair-addresses-oireachtas-committee-childrens-online
UL
https://www.ul.ie/ehs/pess/pepays-ireland/unesco-chair/unesco-team
MTU
https://pure.mtu.ie/en/organisations/unesco-chair-research-2/

One of the primary objectives of a UNESCO Chair is to conduct interdisciplinary research and produce knowledge **that supports UNESCO's priorities and the Sustainable Development Goals (SDGs)**. One of the

primary agencies they engage with is the **Irish National Commission for UNESCO** which is the official national body that links Ireland with UNESCO. It operates within the Department of Education's International Section which was previously referred to as the Department of Education and Skills.

Academic Profiles Showing the SDGs

Given the academic focus now on the SDGs, it appears to becoming common practice in Ireland's Third Level institutions to include a reference to which SDGs a member of academic staff is contributing to at the very bottom of their profile. Academics in different areas will show a different mix of applicable SDGs. If nothing else, this shows how pervasive the SDGs have become in our academic institutions.
https://research.ucc.ie/en/persons/aoife-neary/



United Nations SDG Praxis in the Irish Establishment

Critical Social Theory and the Agenda 2030/SDGs are two sides of the same revolutionary coin. One is the problem (gender, race, decolonisation, climate), the other is the solution, the practice if you will, of sustainable development and inclusion, achieved via the SDGs. You must embrace both sides (without question), which is exactly what every captured person and institution in this country does - and now all of this is in our schools.

So why does everyone happily go along with this? It's because it's career and socially limiting not to. "**Sustainable Development**" is the golden ticket right now, which is why every academic in the country is including the SDGs in their profiles. The SDGs permeate across the majority of our NGOs, academia, our Civil Service etc. Our mainstream media will continually talk about climate, racism, the manosphere, Trad wives etc. in a blatant attempt to indoctrinate the Irish people into the narratives our ruling class wish to proliferate, while at the same time not informing them of the underlying control agenda (**Agenda 2030**) that hides behind banners such as "sustainable development" and "inclusion".

Ireland's Programme for Government 2025

On Page 51, we have: *"**The Government is committed to accelerating Ireland's progress toward the 17 Sustainable Development Goals** (SDGs) by 2030,…."* and *"Support the work of young people to help their communities and promote the Sustainable Development Goals."*

The commitment to Agenda 2030 and the SDGs is re-affirmed on Page 140: *"Recommit Ireland to the UN Sustainable Development Goals."*

Page 98 highlights the following points:

- *Implement the recommendations of the review of the **Gender Equality** Action Plan for Higher Education*
- *Advance legislation to **ban conversion practices** (scope incl. Gender Identity).*
- *Engage in discussions at key international forums, including the EU and the UN, to uphold the universal nature of human rights, ensuring that these rights apply equally to all individuals, regardless of **gender identity**, sexual orientation, or any other characteristic.*

As the reader is probably now aware, the term **"Gender Equality"** means something very different today than it did 20 years ago, and so it is with regard to the adoption of the **Athena Swan** programme in Ireland's Higher Education Institutes. This justification of "Gender Equality" has been used to enshrine Critical Social Justice (woke) principals of gender, race and climate within our Third Level Institutions, a blatant exercise in institutional capture.

The commitment here with regard to the banning of conversion practices preceded the Council of Europe vote. In adopting such a ban based on Gender Identity – a construct that does not exist in the Irish constitution, the Irish government will likely be putting itself in legal peril for future litigation and compensation claims resulting from any harm caused.

Programme for Government 2025 - Securing Ireland's Future
https://www.gov.ie/en/publication/078a1-programme-for-government-2025-securing-irelands-future
The Irish Programme for Government 2025 for Parents - The Green Agenda Continues
https://youtu.be/kp6Ghgf3vxc
Academics say 'pledge of allegiance' to gender ideology threatens academic freedom
https://gript.ie/academics-say-pledge-of-allegiance-to-gender-ideology-threatens-academic-freedom/
Universities are being damaged by Corporatisation
https://gript.ie/universities-are-being-damaged-by-corporatisation/
New UK report on Athena SWAN questions if programme has been positive for women
https://gript.ie/new-uk-report-on-athena-swan-questions-if-programme-has-been-positive-for-women/
The subversion of Athena Swan - How trans activists turn public funding to push their agenda:
https://thecritic.co.uk/the-subversion-of-athena-swan/
Assessing your culture under the transformed UK Athena Swan Charter
https://www.youtube.com/watch?v=Qi5CL41UmrE
Athena Swan Ireland Website:
https://www.advance-he.ac.uk/equality-charters/international-charters/athena-swan-Ireland
Irish Funding Bodies to Require Athena SWAN Gender Equality Accreditation for Higher Education Institutions to be Eligible for Research Funding:
https://www.sfi.ie/research-news/news/irish-funding-bodies-to-require-athena-swan-gender-equality-accreditation-for-higher-education-institutions/
2021 Navigating unChartered waters: anchoring Athena SWAN into Irish HEIs:
https://www.tandfonline.com/doi/full/10.1080/09589236.2021.1923463

Athena Swan – The Capture of Higher Education 2015

Athena Swan (Scientific Women's Academic Network) is a UK-originated equality charter and accreditation scheme for higher education and research institutions, focused primarily on advancing gender equality. It was extended to Ireland in 2015, funded and supported by the Higher Education Authority (HEA), and has become a central part of Ireland's national strategy for gender equality in higher education.

Athena Swan Ireland Website
https://www.advance-he.ac.uk/equality-charters/international-charters/athena-swan-ireland
Wikipedia – Athena Swan: https://en.wikipedia.org/wiki/Athena_SWAN

Implementation Summary in Irish Universities

- **Adoption and Mandate:** Launched in Ireland in early 2015, initially focused on advancing women's careers in STEMM (science, technology, engineering, maths, and medicine). It expanded to cover all disciplines, professional/support staff, and broader gender equality issues (including men's underrepresentation in some fields and trans experiences). All Irish universities and institutes of technology participate, along with several colleges.
- **Awards Structure:** Institutions and departments apply for Bronze, Silver, or Gold awards based on self-assessment, data analysis, action plans, and demonstrated progress. Applications involve forming Self-Assessment Teams (SATs), collecting/analysing equality data, consulting stakeholders, and implementing targeted action plans. A revised 2021/22 Ireland-specific charter broadened the DEI (diversity, equality, inclusion), intersectionality, students, and other protected characteristics under Irish law.
- **Link to Funding:** A key driver is the requirement from major research funders (Science Foundation Ireland, Irish Research Council, Health Research Board). Institutions needed Bronze by end-2019 and Silver by end-2023 for eligibility for competitive research funding. This created strong compliance pressure. As of recent data, there are over 100 award holders (mostly Bronze).
- **Impacts and Process:** It has driven structural/cultural changes, such as better support for caring responsibilities, addressing occupational segregation, leadership training, and data monitoring. Progress is tracked via institutional action plans. Studies note positive awareness-raising and some career support for women, but also critiques of bureaucracy, managerialism, workload burdens (often on underrepresented groups), and limited transformational impact on deep inequalities.
- **Governance:** Overseen nationally with Advance HE (UK), HEA, and sector bodies. It aligns with HEA national reviews of gender equality and broader EDI efforts.

Definition of Gender and Theoretical Roots

The program's approach to "gender" incorporates elements strongly associated with **Postmodern Feminist Theory** and **Critical Social Justice (CSJ)** frameworks, particularly in its treatment of gender as distinct from biological sex and emphasis on self-determination.

Key evidence from the official Athena Swan Ireland Principles (Principle 8):
"fostering an environment that creates collective understanding that individuals can determine and affirm their gender, and to implementing inclusive and effective policies and practices that are cognisant of the lived experiences and needs of trans and non-binary people."

This explicitly endorses gender self-identification ("individuals can determine and affirm their gender") and recognizes non-binary identities, treating gender as mutable, internally affirmed, and not strictly tied to biological sex. It also promotes "collective understanding" (though the UK version adjusted similar language). Supporting materials (e.g., EDI Literacy Glossary) draw on sources like Transgender Equality Network Ireland (TENI) and use terms like "sex assigned at birth."

Theoretical Context:

- This aligns with social constructionist views of gender common in second-wave and later feminist theory (gender as roles/norms separate from sex) and more recent **Queer Theory/CSJ** influences (gender as a spectrum, identity, or performance; emphasis on lived experience, intersectionality via Crenshaw references in related documents, and systemic power/privilege analyses).
- The charter frames equality work around remedying "structural inequalities and social injustices," intersectionality, and cultural change—hallmarks of critical approaches.
- It goes beyond biological sex-based analysis (e.g., addressing women's underrepresentation) to include identity-based categories.

Note: The original focus was on advancing women (a sex-based category) in male-dominated fields, which has empirical roots in observable disparities. The expanded framework layers on self-ID and non-binary elements. Critics argue this **creates tensions with sex-based rights, academic freedom** (by requiring "collective understanding" on contested issues), **and Irish equality law** (which defines gender as male/female binary in some contexts).

Consequences of Athena Swan

By enshrining Gender Ideology and Critical Social Justice dogmas at an institutional level across our Third Level education system we get the following:

- Censorship and restriction of free speech
- Impacts sex-based rights of biological women
- Creates an army of Gender Ideology supporters/enforcers going into society (inc. teachers)
- Introduces recruitment quotas for oppressed categories (e.g. SALI program)
- Compromises excellence in favour of achieving equity
- Promotes investment in woke/activist scholarship (Gender Studies, Climate Justice etc.)

The Higher Education Authority – Athena Swan Charter: https://hea.ie/policy/gender/athena-swan/
UCD - Athena SWAN Ireland Charter
https://www.ucd.ie/equality/support/genderequality/athenaswanirelandcharter/
Through the Lens of Critical Actors: Embedding Gender Equality in Irish Universities Through the Athena Swan Ireland Charter: https://link.springer.com/chapter/10.1007/978-3-031-89502-9_6
Irish Funding Bodies to Require Athena SWAN Gender Equality Accreditation for Higher Education Institutions to be Eligible for Research Funding: https://www.sfi.ie/research-news/news/irish-funding-bodies-to-require-athena-swan-gender-equality-accreditation-for-higher-education-institutions/
Statement by the National Athena SWAN Ireland Intersectionality Working Group on the Use of Ethnicity Categories in Irish Higher Education: https://hea.ie/assets/uploads/2020/07/Intersectionality-WG-Statement-on-Ethnicity-Categories-in-Irish-HE.pdf
The subversion of Athena Swan - How trans activists turn public funding to push their agenda:
https://thecritic.co.uk/the-subversion-of-athena-swan/
Stifling academic freedom in Ireland:
https://womensspaceireland.ie/posts/stifling-academic-freedom-in-ireland/
Universities are sleepwalking into censorship:
https://www.spiked-online.com/2022/05/23/universities-are-sleepwalking-into-censorship
New UK report on Athena SWAN questions if programme has been positive for women
https://gript.ie/new-uk-report-on-athena-swan-questions-if-programme-has-been-positive-for-women/
Navigating unChartered waters: anchoring Athena SWAN into Irish HEIs
https://www.tandfonline.com/doi/full/10.1080/09589236.2021.1923463#d1e174
5 tips for students navigating woke universities: https://youtu.be/5-GIHMfk91U
The Capture of Academia: https://www.youtube.com/watch?v=exxYNh9N1P4

Captured on All Sides

Above, we have mainly covered the influences of transnational organisations such as the United Nations/UNESCO and the WHO, the Irish government incl. the Department of Education/NCCA, as well as the book publishers, media, academia and the NGO sector, all of whom are bought into an agenda to normalise Gender Ideology in Irish society (aligned with UN SDG5, and the broader 2030 Agenda), and to contribute to making this happen via social engineering in our schools and colleges. But these groups aren't the only ones contributing to this agenda.

Large Corporations and Stakeholder Capitalism

A large portion of the corporate world is captured by **Stakeholder Capitalism**. This uses a scoring system to evaluate how a company is doing, not just in terms of financial performance, but based on environmental, social and governance (ESG for short) scoring, driven by criteria developed and defined by the World Economic Forum. Under the "Social" category, many large corporations engage in the **Corporate Equality Index (CEI)** scoring system, administered by a global NGO called the Human Rights Campaign (HRC), which focuses on LGBTQ+ friendly activities and contributions including Trans inclusive initiatives and supports. Details of the criteria and scoring are available on the HRC website. If you wonder why so many corporations rainbow their logos and engage in PRIDE activities, securing a decent CEI score will more often than not be part of it.

Large media organisations such as Netflix and Disney are also part of this so we should not be surprised when we see the nature of the content they produce.

A 2020 article from the Harvard Law School Forum on Corporate Governance called "**The Stakeholder Model and ESG**" recommends generous bonus incentives for executives who commit to embedding ESG (which would include CEI) metrics within their business operations. So, there would be a clear incentive for such executives to push a Trans agenda for example, regardless of whether the executive believed in the agenda or had any care for the welfare of Trans identifying youth. In public, such executives will be gushing in their support for Diversity, Equity and Inclusion policies, while at the same time ensuring they get well renumerated for doing same.

It is worth noting the recent drop off in CEI participation from Fortune 500 companies, in line with the latest Trump administration. This will also have an impact on recruitment in those companies.

Stakeholder Capitalism – Ep 1: Our New Political System (40 min Documentary)
https://youtu.be/cVupsbYhw_c
Measuring Stakeholder Capitalism: Towards Common Metrics and Consistent Reporting of Sustainable Value Creation https://www.weforum.org/publications/measuring-stakeholder-capitalism-towards-common-metrics-and-consistent-reporting-of-sustainable-value-creation/
Does capitalism need some Marxism to survive the Fourth Industrial Revolution?
https://www.weforum.org/stories/2016/06/could-capitalism-need-some-marxism-to-survive-the-4th-industrial-revolution/
Corporate Equality Index: https://www.hrc.org/resources/corporate-equality-index
The Stakeholder Model and ESG
https://corpgov.law.harvard.edu/2020/09/14/the-stakeholder-model-and-esg/
Corporate DEI index sees 65% drop in participation from Fortune 500 companies
https://www.cnbc.com/2026/02/04/corporate-dei-index-hrc.html
Speaking up and Whistleblowing to Effect Change - Finance Summit 2025
https://www.youtube.com/watch?v=j_2ArLZTWds
Why the ESG Revolution Was Never About Saving the Planet | Desiree Fixler
https://youtu.be/OMEQ_95JYYc

Teachers Unions

Probably most challenging for parents when engaging with their local school, will be the fact that the teachers' unions, to which the principals and teachers they are engaging with are affiliated to, are also fully bought into the trans agenda. There are multiple reasons why the teachers' unions may take such a particular position. Firstly, at the time of a new pay deal, there is normally a requirement in the pay deal that teachers agree to adopt, and be fully supportive of, any new curriculum or teaching initiatives that are coming down the track.

Secondly, all Trade Unions will have both national (in Ireland, to the ICTU), and international affiliations, and will tend to inherit the positions of those bodies with regard to Critical Social Justice issues such as Gender Equality, Racial Equality and Climate Change activism. Both the **INTO** and the **ASTI** are affiliated to Education International who cite "***Taking action to increase intersectional gender equality in and through education***" as one of their goals. They would also appear to be pushing an aggressive climate agenda.

Of course, there is always, and will continue to be, a strong politically left leaning bias within any Trade Union organization. In more recent times we have seen this bias emerge strongly in favour of causes such as "Black Lives Matter", "Gaza" or "Climate Change". Irish Trade Unions have traditionally been supportive of the gay rights movement and its evolution to the LGBTQ+ movement of today, and the latter encompasses the support for "Trans Rights as Human Rights" and the teaching of Trans ideology in schools and Trans supporting books in school libraries.

Individual activism will also play a role in the Teacher's Unions and these activists will bring related motions (on things like pronoun adoption for example) to the Trades Union Congress floor. Another NWC teacher whistleblower confirmed a notable increase in the level of hard left activism being seen at the Trade Union level.

In line with the above, we saw the example of the INTO a number of years ago producing their **"Liam & Lucy" video** portraying social transitioning at a primary school level. Also of note was Dr. Ellie Barnes keynote speech to the 2020 INTO conference that was blatantly disrespectful of parents in relation to the education of their children.

The US has seen massive ideological overreach on the part of teachers' unions with respect to the control of education there and we should never accept that happening in this country.

Education International: https://www.ei-ie.org/en
https://www.ei-ie.org/en/item/32514:queer-union-solidarity-at-the-heart-of-democracy
https://www.ei-ie.org/en/dossier/1361:teach-for-the-planet

BEING LESBIAN, GAY, BISEXUAL AND TRANSGENDER AT WORK A GUIDE FOR LGBT PEOPLE AND TRADE UNIONS: https://www.ictu.ie/sites/default/files/publications/2021/ictu_lgbt_guide_web.pdf

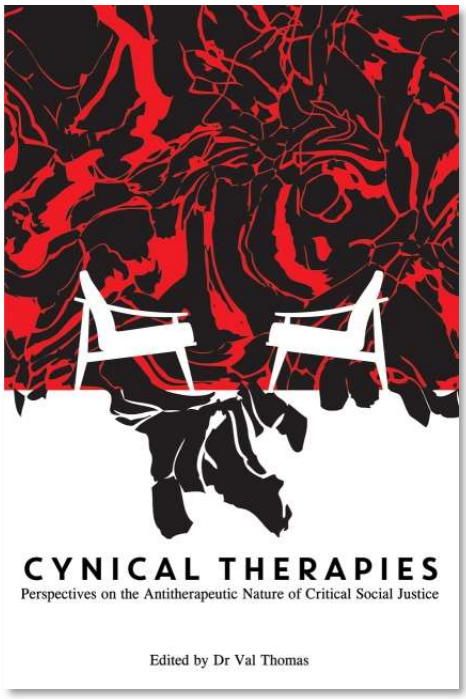
Ireland: ICTU (Irish Congress of Trade Unions) advocating for LGBT+ Rights
https://www.stuc.org.uk/equalities-lgbt-history2/

INTO Liam & Lucy Video on Social Transitioning
https://www.youtube.com/watch?v=7EX738IPaYw

INTO seems to remove controversial "Lucy to Liam" trans kids clip
https://gript.ie/into-seems-to-remove-controversial-lucy-to-liam-trans-kids-clip/

The Rise of Ideological Activism in Education and Teachers Unions - A Teacher Speaks Out
https://youtu.be/1LXG-kTa3HA

Psychotherapy



Institutional capture with CSJ/Woke ideology in the medical field is widespread but perhaps one of the most disturbing areas is that of psychotherapy. An **MOU from LGBT Ireland** on banning **conversion therapy based on gender identity**, has been signed by The College of Psychiatrists of Ireland, The Irish Association for Counselling and Psychotherapy (IACP) and The Psychological Society of Ireland. The implications of this we have covered elsewhere in this document. All of these three institutions therefore take an **"affirmative" approach** when dealing with children and youth who express gender confusion – in direct contravention of the Cass and HHS reports.

This is probably the most obvious consequence of the ideological position being taken by these organisations. The notion that any medical institution would adopt any political ideology (particularly an ideology that refutes the notion of objective knowable truth) is beyond comprehension. Anyone seeking psychological support should be aware of the dangers and harm that will likely ensue. The video and book references below are highly recommended in order to better inform yourself on this issue.

Memorandum of Understanding on Conversion Therapy on the Island of Ireland:
https://lgbt.ie/wp-content/uploads/2024/07/Memorandum-of-Understanding-on-Conversion-Therapy-on-the-Island-of-Ireland-July-2024.pdf
The Irish MoU on Conversion Therapy: A Concession amidst Ideological Persistence?
https://genspect.org/the-irish-mou-on-conversion-therapy-a-concession-amidst-ideological-persistence/
Psychotherapist and Lecturer Speaks Out over Woke Infestation in Academia and Therapy Profession:
https://youtu.be/ESWz2a1IScU
Cynical Therapies: Perspectives on the Antitherapeutic Nature of Critical Social Justice by Dr. Val Thomas:
https://www.amazon.co.uk/Cynical-Therapies-Perspectives-Antitherapeutic-Critical-ebook/dp/B0BXVM6BJH/
Cynical Therapies - Perspectives on the Antitherapeutic Nature of Critical Social Justice
https://www.youtube.com/playlist?list=PLDKxcLW09jKqsSPBoZuW_0KXE1VkUl1X8

Critical Therapy Antidote: https://criticaltherapyantidote.org/
How Activism Is Replacing Clinical Judgment in Psychology - JD Haltigan (#6)
https://www.youtube.com/watch?v=jT1EkY8_Ahc
Shut Up or You'll Be Next: My Battle Against the Gender Affirmation Experiment on Kids
https://youtu.be/ZB1aHLQLzuw
"This is How Medical Institutions Became Captured!" | Joseph Figliolia
https://youtu.be/Cabrq3vPzpc
Developing a Taxonomy of Critical Social Justice
https://criticaltherapyantidote.org/2026/04/22/developing-a-taxonomy-of-critical-social-justice/
New Academic Paper Deconstructs the Claims of Activist Therapy
https://criticaltherapyantidote.org/2026/03/14/new-academic-paper-deconstructs-the-claims-of-activist-therapy/
"The Biggest Scandal Since Lobotomies" - Tavistock Whistleblower Marcus Evans
https://youtu.be/qgAd_PIVeMk
Dr. Stephen Levine: 13 Untruths Behind Gender Affirmative Therapies for Kids
https://youtu.be/OflbCjj_hVc

Major Concerns Regarding Gender Surgeries

The American Society of Plastic Surgeons Position Statement 2026

In a watershed moment, on February 3, 2026, the American Society of Plastic Surgeons (ASPS) issued an official position statement recommending that a **key step of "gender-affirming" care—surgical intervention—be delayed until the patient is "at least 19 years old."** The recommendation against performing gender-affirming procedures in minors extends to all types of gender-related surgeries, including breast/chest, genital, and facial surgeries. However, the ASPS statement goes much farther than merely advising surgeons to delay surgery. It raises serious evidentiary and ethical concerns about the entire gender-affirming treatment pathway for youth, including social transition, puberty blockers, and cross-sex hormones.

ASPS Position Statement: gender surgery for minors fails the evidence test
https://segm.org/ASPS-position-statement-2026

Gender Surgery Whistleblower – Dr.Joseph Chrysostom

Aligned with the ASPS position, Dr. Joseph Chrysostom, a surgically trained frontline doctor working in accident and emergency in Wales, has publicly shared his concerns over so called "Gender Surgery".

He highlights the indoctrination taking place in schools and university and how this negatively influences people (both children and adults) in their decision making with regard to this issue. He asserts that procedures such as Vaginoplasty and Phalloplasty are **a medical deception** - and if they are funded by taxpayer money, he believes **a fraud investigation is warranted**.

'Gender Surgery' Whistleblower: What The Medical Establishment Doesn't Want You to Hear
https://www.pennymarie.nz/p/gender-surgery-whistleblower-what
Gender affirming surgery: a systematic medical deception
https://can-sg.org/2025/07/04/gender-affirming-surgery-a-systematic-medical-deception/
An open letter to the UK Government and its Parliamentarians
https://genderblog.net/an-open-letter-to-the-uk-government-and-its-parliamentarians/

Woman Wins Malpractice Suit Over Gender Surgery as a Minor 2026

In the first malpractice verdict against providers of gender-affirming care for minors, a jury in New York State has awarded a woman $2 million in damages for a double mastectomy she received as a teenager that she said had left her disfigured. The plaintiff, Fox Varian, 22, of Yorktown Heights, had accused her psychologist and the plastic surgeon who performed the operation of failing to obtain adequate consent about the risks before she agreed to undergo the procedure in 2019. She also claimed that the providers had deviated from standard practices governing gender-related medical care.

Ms. Varian, who was 16 at the time of the surgery, was assigned female at birth but as a teenager identified as a man. She later came to regret the decision to transition and now identifies as a woman.

Woman Wins Malpractice Suit Over Gender Surgery as a Minor
https://www.nytimes.com/2026/02/03/health/gender-surgery-malpractice-varian.html
Transgender Malpractice – the Reckoning Begins
https://criticaltherapyantidote.org/2026/02/19/transgender-malpractice-the-reckoning-begins/
There are over 20 civil cases in state courts across the country involving detransitioners who allege that they were the victims of medical malpractice by their physicians and therapists.
https://x.com/genspect/status/2057124894614098409

California couple sues LA schools for trans ‘secrecy policy’ after teen’s suicide: ‘Social contagion’

A Los Angeles high school’s “secrecy policy” kept a California couple in the dark about their only child’s gender identity, helped “sever” the family’s relationship — and ultimately drove the teen to suicide, his parents alleged.

Dylan Parke was already struggling to fit in as a sophomore at Palisades Charter High School in Los Angeles in 2019-2020 when he told school staffers he would use she/her pronouns and go by the name “Aria,” as he transitioned into a woman.

The worried mom voiced “her belief that Dylan was particularly vulnerable to social contagion related to gender identity, as his ‘trans identity’ appeared to provide him with a sense of belonging and validation from peers who were being celebrated for similar disclosures,” she said in the lawsuit.

https://nypost.com/2026/03/14/us-news/social-contagion-california-couple-sues-la-schools-for-trans-secrecy-policy-after-teens-suicide/

HHS Releases Report Exposing Fraudulent Insurance Coding for Sex-rejecting Procedures on Minors

The U.S. Department of Health and Human Services (HHS) released a report ***Wolves in White Coats: How Doctors and Hospitals Pushed and Profited from the Fraud of “Gender Medicine***,” a commissioned report examining insurance coding practices, perverse financial incentives, and the provision of sex-rejecting procedures for minors. Drawing on Centers for Medicare & Medicaid Services (CMS) Guidance, Department of Justice (DOJ) investigations, peer-reviewed scientific literature, hospital records, whistleblower testimony, nationwide insurance claims analyses, and interviews with patients and parents, the report presents HHS’ findings and recommendations about the industry pushing and profiting off so-called “gender medicine.” A shortform documentary illustrating the report’s findings and highlighting the stories of victims of predatory gender medical practices was also released in conjunction with the report.

https://www.hhs.gov/press-room/wtas-hhs-releases-report-exposing-fraudulent-insurance-coding-for-sex-rejecting-procedures-on-minors.html

Wolves in White Coats Documentary: https://youtu.be/OjuFx9Pd_Vo

Keira Bell – the clinic 'should have challenged me more' over transition

A 23-year-old woman who is taking legal action against an NHS gender clinic says she should have been challenged more by medical staff over her decision to transition to a male as a teenager.
A judge gave the go-ahead for a full hearing of the case against the Tavistock and Portman NHS Trust.

Lawyers will argue children cannot give informed consent to treatment delaying puberty or helping them to transition.

The Tavistock said it always took a cautious approach to treatment.

Gender identity charity Mermaids said that people face a long wait for access to such services, that they can save lives and that very few people regret their decision.

The clinic based in Hampstead, north-west London, which runs the UK's only gender-identity development service (GIDS), added that it welcomed an examination of the evidence in this contentious area.

https://www.bbc.com/news/health-51676020

Finnish Study on Psychiatric Morbidity – Apr 2026

To examine the prevalence of severe psychiatric morbidity among gender-referred adolescents, focusing on gender differences and outcomes related to medical gender reassignment.

Results

Gender-referred adolescents showed significantly higher psychiatric morbidity than controls both before (45.7% vs. 15.0%) and ≥ 2 years after referral (61.7% vs. 14.6%). Those referred after 2010 had greater psychiatric needs than earlier cohorts, both before (47.9% vs. 15.3%) and ≥ 2 years after (61.3% vs. 14.2%) referral. Among adolescents who underwent medical gender reassignment, psychiatric morbidity increased markedly during follow-up—rising from 9.8% to 60.7% in feminising gender reassignment and from 21.6% to 54.5% in masculinising gender reassignment. After adjusting for prior psychiatric treatment, all gender-referred adolescents had similarly elevated risks of psychiatric morbidity, with hazard ratios approximately three times higher than female controls and five times higher than male controls.

Conclusion

Severe psychiatric morbidity is common among gender-referred adolescents and appears to be more prevalent in those referred after the recent surge in referrals. Psychiatric needs do not subside after medical gender reassignment.

Summary

- Gender-referred adolescents show high psychiatric morbidity, yet gender differences and mental health trajectories after medical gender reassignment remain poorly understood.
- These adolescents had markedly higher psychiatric morbidity than controls before and after referral, with treatment needs often persisting and even intensifying after medical interventions—on some, they might even have a negative impact.
- Findings emphasise the need for thorough psychiatric assessment and ongoing treatment throughout medical gender reassignment.

Psychiatric Morbidity Among Adolescents and Young Adults Who Contacted Specialised Gender Identity Services in Finland in 1996–2019: A Register Study
https://onlinelibrary.wiley.com/doi/10.1111/apa.70533

Teenagers' Mental Health Does Not Improve After Gender Treatment, Major Study Finds
https://www.psychreg.org/teenagers-mental-health-does-not-improve-after-gender-treatment-major-study-finds/
Medical transition sits somewhere between lobotomy and homeopathy
https://gript.ie/finnish-study-more-evidence-re-bad-outcomes-for-gender-transition/
210. Why Gender-Referred Youth Went From Bad to Worse: A Psychological Lens on the Finnish Study
https://youtu.be/ILb4EOL_WsI
This study shatters the trans myth about mental health
https://spectator.com/article/this-study-shatters-the-trans-myth-about-mental-health/
Suicide Mortality Among Gender-Dysphoric Adolescents and Young Adults in Finland
https://segm.org/Suicide-Gender-Dysphoric-Adolescent-Young-Adult-Finland-2024

Daily Mail Article on Gender Identity in Irish Schools – Mar 2026



A new curriculum is being taught in EVERY secondary school in Ireland. It tells children that GENDER is not a biological fact but a FEELING. Most parents have never read it. This Mail writer did – and what she discovered may SHOCK you

By GEORGINA HEFFERNAN
PUBLISHED: 16:52 EDT, 27 March 2026 | UPDATED: 17:28 EDT, 27 March 2026

On the 28th March 2026, the Daily Mail published an article on how Gender is taught in Irish schools under the new curriculum and with this dramatic headline. The first link below does a review and breakdown of the Daily Mail article and considers how close to an accurate reflection of Irish schools right now that it actually is.

In summary, the Daily Mail article is 100% correct albeit there is a level of detail it is unable to get to due to the scope that can be accommodated in a 3-page article like this. For those who continue to be in denial of what we are seeing in our classrooms, it is yet another element of proof, as are the school textbook pages included at the end of this document.

Daily Mail online article
https://www.dailymail.co.uk/news/article-15686273/lessons-children-learning-trans.html
https://archive.is/ctWG2

Reviewing the Daily Mail Article on Gender in Irish Schools - Fact Check and Key Gaps
https://youtu.be/bxu88XBv2Ik

Resolution to End Paediatric "Gender-Affirming Care" – May 2026

On Friday, 15th May, 2026, the US Department of Justice announced the first resolution secured under the Department's ongoing national investigation into violations of federal law in connection with the provision of sex-rejecting procedures on minors (often euphemistically called "gender-affirming care"). Texas Children's Hospital (TCH) has entered into agreements with the Department and the Texas Attorney General that include commitments to not perform such procedures on children, which include the administration of puberty blockers and cross-sex hormones. TCH has also agreed to collectively pay over $10 million in damages and civil penalties and to dedicate millions to the provision of medical care to children harmed by the provision of such procedures (*i.e.*, "detransitioners").

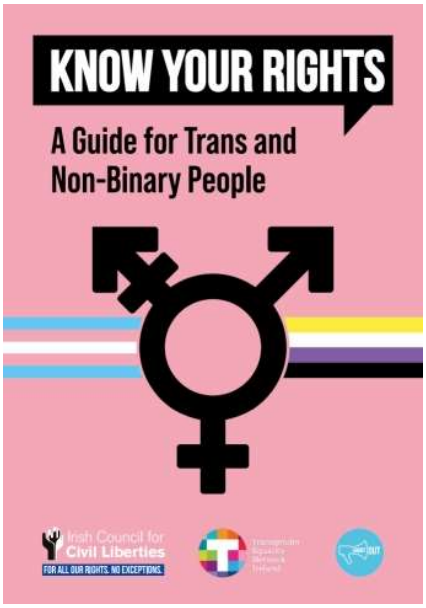
Justice Department Secures Landmark Resolution to End Pediatric "Gender-Affirming Care" and Create Detransition Clinic
https://www.justice.gov/opa/pr/justice-department-secures-landmark-resolution-end-pediatric-gender-affirming-care-and

Gender Neutral Language in Schools

As part of the teacher training, OIDE reference the document "**What makes an inclusive SPHE classroom?**" , we see guidance such as "When you greet your students for the first time, announce your name and pronouns (e.g. "My name is Ms Murphy and my pronouns are 'she/her')" , "Avoid using the word 'normal', especially when talking about people" , and "Avoid unnecessary grouping students on the grounds of gender.... For example, you could replace "boys and girls" or "lad and ladies" with phrases like "everyone" or "folks" and you can use "parents and guardians" instead of "Mums and Dads."

This document previously contained a reference to **"What's said in the class stays in the class**" but that was deleted in later revisions of the document. However, that comment **hasn't** been taken out of the actual schoolbooks as of the time of writing.

The Misinformation of the ICCL / TENI Trans Rights Guide



The Irish Council for Civil Liberties' (ICCL) "Know Your Rights" guide published in December 2025 with help from TENI and LGBTQ+ youth organisation ShoutOut, caused a stir when the *Irish Times* published an article that took the guide's line, reiterating its claim that schools "must" use the students' preferred names and pronouns. As published by *Gript* then, and subsequently by the *Irish Times,* the Department of Education took a less certain view, suggesting rather that there's nothing to "preclude" schools from using a student's preferred name and pronouns, which is obviously a very different position to that suggested by the at least partially taxpayer-funded guide.

What all of this means is that you have taxpayer-funded organisations in the forms of TENI and ShoutOut, working with the heavily foreign-funded ICCL (its current CEO, Joe O'Brien's, previous position was as a Government minister), to produce an ideological, misleading guide with project funding from the State-funded Irish Human Rights and Equality Commission.

Know Your Rights: https://www.iccl.ie/wp-content/uploads/2025/12/RIGHTS-GUIDE.pdf
The Department of Education on Pronouns in Schools
https://gript.ie/the-department-of-education-on-pronouns-in-schools/
Foreign Wealth Drives the Irish Council for Civil Liberties: https://gript.ie/iccls-foreign-reliance-90/
What Makes and Inclusive SPHE Classroom:
https://curriculumonline.ie/getmedia/7732304b-dff1-4037-9880-750d6707aeb1/What-makes-an-inclusive-SPHE-Classroom_final.pdf
We're now getting State-sponsored misinformation
https://gript.ie/were-now-getting-state-sponsored-misinformation/
I have no faith in Maynooth's review of trans pronouns in schools
https://gript.ie/i-have-no-faith-in-maynooths-schools-pronoun-guidance-review/
Parents are not being listened to on trans materials in schools
https://gript.ie/parents-are-not-being-listened-to-on-trans-materials-in-schools/
Dangerous Misinformation from the Irish Council for Civil Liberties (ICCL):
https://www.facebook.com/LawyersForJusticeIreland/posts/dangerous-misinformation-schools-could-face-legal-action-if-they-do-not-provide-/1197723985830739/

Mixed Gender Toilets in Schools

The Irish Department of Education and Youth's policy (via its School Design Guide SDG 02-06 on Sanitary Facilities), allows mixed-gender (gender-neutral/unisex) toilet facilities in new and refurbished schools, with the final decision left to individual school authorities.

Key Features of the Policy

Design standard: New school buildings move away from traditional separate boys'/girls' toilet blocks (with urinals in boys' areas). Instead, they use self-contained cubicles (full-height walls and doors for privacy) that open onto a shared communal washbasin/sink area.
School choice on designation: Schools decide whether to label/operate these facilities as single-sex (male/female) or mixed-gender/unisex. A standalone unisex/universal accessible toilet is typically required near each block.
Rationale: The guide emphasizes physical and emotional safety, inclusivity, bullying prevention, passive supervision (e.g., sinks visible from corridors), smaller toilet blocks, water/energy efficiency, and compliance with building regulations (including accessibility under Part M).
Applies to: New primary and post-primary (secondary) schools, and refurbishments. Existing schools are not automatically required to change, but renovations often follow the new guidance.

Recent Context (as of 2026)

The Department consistently states that operation and signage of facilities remain a matter for each school's BOM, in discussion with design teams, and must comply with equality and building legislation. Some new schools (particularly Educate Together schools) have implemented fully mixed facilities, leading to parental concerns and occasional reversals or compromises (e.g., adding signage or separate options). Critics (including TDs, campaign groups like The Countess, and parents) argue the default design effectively promotes mixed-sex use, removes genuine single-sex private spaces (including sinks), and raises privacy, dignity, and safety issues for girls, without sufficient consultation or impact assessments.

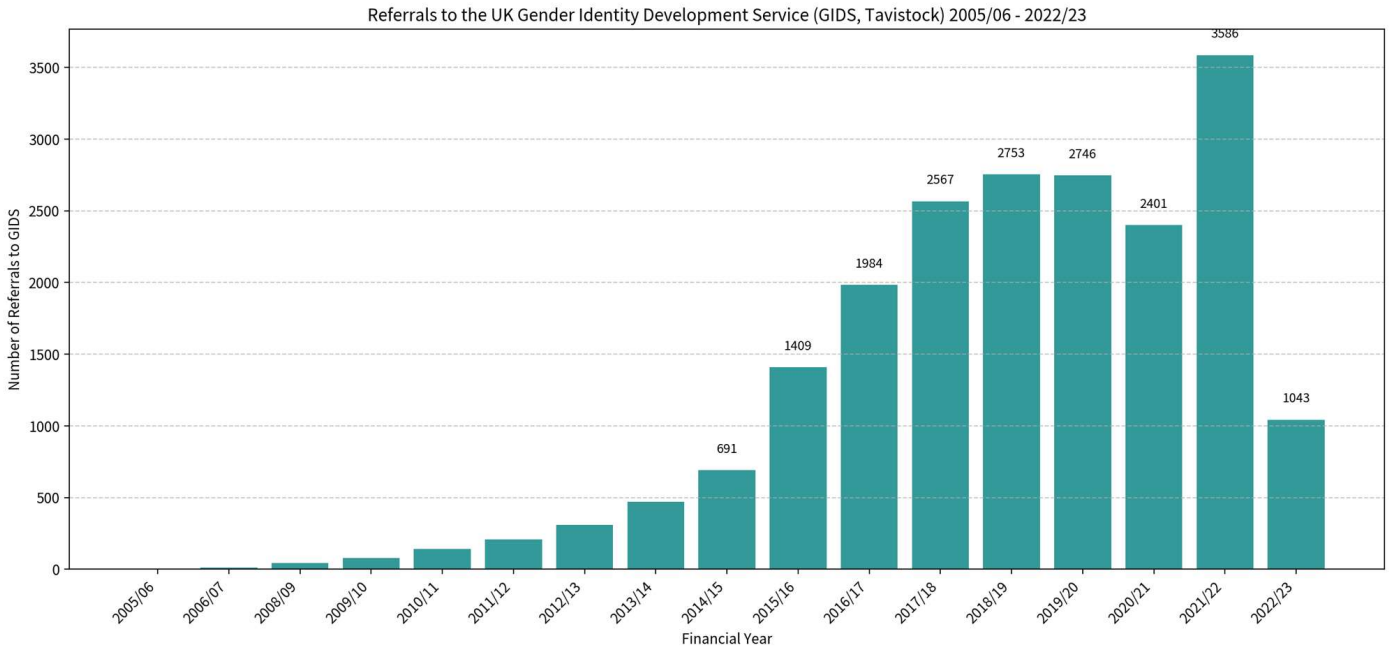
Legal/Equality Notes

Irish equality law (Equal Status Acts) includes exemptions allowing different treatment on the gender/sex ground where privacy or embarrassment could reasonably arise. Schools must also meet health/safety and building regulation requirements for separate facilities in some contexts, but the Department maintains SDG 02-06 complies with these. Individual school policies can vary, so parents should check directly with their school. There is ongoing debate and political discussion around this approach.

TD: Mixed-sex toilet facilities 'default design' in new schools:
https://gript.ie/td-mixed-sex-toilet-facilities-default-design-in-new-schools/
Schools given choice of gender neutral toilets in new buildings:
https://www.irishtimes.com/news/education/schools-given-choice-of-gender-neutral-toilets-in-new-buildings-1.4543965
SDG 02-06 Sanitary Facilities:
https://www.gov.ie/en/department-of-education/publications/sdg-02-06-sanitary-facilities/
A new secondary school has opened with mixed-gender toilet blocks only... horrified parents say it's 'disgraceful' and 'disregards the privacy of girls' in the name of a 'crackpot ideology' dressed up as equality: https://archive.is/xjPpw
Mother speaks out as yet another school moves to mixed-gender bathrooms: https://archive.ph/1Fmf4
Will school insurance cover liability for mixed-sex toilets?:
https://gript.ie/will-school-insurance-cover-liability-for-mixed-sex-toilets/

Gender Identity Referrals

The UK has had a 3–4-year lead over Ireland in terms of introducing Gender Ideology into schools, be it 2008 for anti-bullying, or 2020 as part of SRE (Sex and Relationships Education). As such, it provides a potential indicator as to where we can expect to go here in Ireland in terms of the number of children being referred to the Gender Services clinic. Education clearly isn't the only factor but it is a significant one. The graph below shows referrals to the GIDS clinic at the Tavistock which was wound down in 2022, hence the drop off at that time. It's interesting to note that the knee in the curve below occurs in the 2014-2016 which correlates to the explosion in woke terminology we noted earlier in David Rozado's data. The trend here is terrifying and the human impact enormous.



Data sourced primarily from FOI response to Tavistock and Portman NHS Foundation Trust.
Small numbers (<5) in early categories approximated. Dramatic exponential growth from ~2010, peaking mid-2010s to early 2020s.
Note: From ~2021 onwards, referral pathways changed significantly; GIDS ceased accepting new referrals in 2022 and closed in March 2024.

In her Daily Mail article on the new SPHE curriculum (covered earlier), journalist Georgina Heffernan notes: *"Referrals to Ireland's National Gender Service have exploded — from just five in 2005 to 610 in 2024. Last year alone saw 652 new cases. The waiting list has now topped 2,500, and the service has been forced to close to new patients because it simply cannot cope."*

Number of GIDS referrals over time
https://www.whatdotheyknow.com/request/number_of_gids_referrals_over_ti
Ireland's Spending Spree on Trans Surgeries Abroad
https://genspect.substack.com/p/irelands-spending-spree-on-trans

REVIEW Time to Think: The Inside Story of the Collapse of the Tavistock's Gender Service for Children by Hannah Barnes: https://gript.ie/review-time-to-think-the-inside-story-of-the-collapse-of-the-tavistocks-gender-service-for-children-by-hannah-barnes/

Ireland's Spending Spree on Trans Surgeries Abroad (2026-Apr):
https://genspect.org/irelands-spending-spree-on-trans-surgeries-abroad/

Increasing Overall Child Sexual Abuse and Exploitation (CSAE)

Recorded CSAE offences in the UK have roughly tripled to quadrupled from the early/mid-2010s to 2022–2024, with online and image-related offences driving much of the recent growth. Over a third of all police-recorded sexual offences are now against children.

Increasing Child on Child Sexual Abuse and Exploitation (CSAE)

The proportion of child-on-child offending within total recorded CSAE has increased noticeably (from ~1/3 to ~1/2). Absolute numbers have risen alongside the overall increase in recorded offences, particularly linked to online influences, self-generated imagery, teenage relationship abuse, and school/peer contexts. Some reports describe this as a "fundamental shift" in patterns, with child-on-child now a major component of police demand.

Sexual offences victim characteristics, England and Wales: year ending March 2025
https://www.ons.gov.uk/peoplepopulationandcommunity/crimeandjustice/articles/sexualoffencesvictimcharacteristicsenglandandwales/yearendingmarch2025

Second child sexual abuse and exploitation analysis launched
https://news.npcc.police.uk/releases/second-child-sexual-abuse-and-exploitation-analysis-launched

National Analysis of Police-Recorded Child Sexual Abuse and Exploitation Crimes Report 2022
https://www.vkpp.org.uk/vkpp-work/analytical-capability/national-analysis-of-police-recorded-child-sexual-abuse-and-exploitation-crimes-report-2022/

Knock-On Impact on Gender Confusion Referrals

Children who have experienced sexual abuse appear 1.5–2+ times more likely to later report gender dysphoria or gender-related distress compared to non-abused peers in comparative studies. Conversely, among those presenting with gender dysphoria, a history of CSA or other trauma is reported at rates well above general population baselines in many (but not all) clinic-based samples.

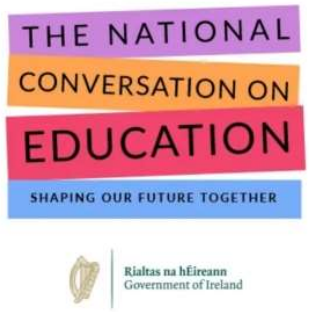
This factor alone won't explain the explosive rise in GIDS referrals in the UK, but given the above, the increasing levels of CSA cannot be ignored as a factor, particularly for girls, who have a significantly higher relative level of abuse to boys.

In summary, "Queering" young children, either via radical sex education, online porn, or inappropriate library books, has consequences. I believe we are seeing that here, both with increasing numbers overall, and with a shift in the relative percentage of child-on-child abuse versus adult on child abuse. Added to the abuse issue is then a subsequent issue with abused children presenting with gender confusion.

UK faces 'crisis' of child-on-child sex abuse - with 'fundamental shift' in offending
https://news.sky.com/story/uk-faces-crisis-of-child-on-child-sex-abuse-with-fundamental-shift-in-offending-13431617

New Poll: 94% of Gen Z Youth Report Experiencing Regular Mental Health Challenges
https://news.blueshieldca.com/2025/09/30/new-poll-94-of-gen-z-youth-report-experiencing-regular-mental-health-challenges

National Convention on Education



In 2025, the then Minister for Education, Helen McEntee announced that she was planning the 'largest conversation on education in the State's history. Page 66 of the 2025 Programme for Government included the line "Hold a convention bringing together all stakeholders in education" so we knew it was coming. At the time of writing the convention is underway and is being chaired by Professor Anne Looney and will meet four times over weekends in 2026 to discuss key issues about the future of education. The focus will be on **primary** and **post-primary (secondary)** schools, the transitions within education, looking at what is working well, what challenges need attention, and what changes may be needed in the years ahead. Recommendations from the Convention will inform a new long-term Department of Education and Youth strategy for education in Ireland.

The make-up of the convention participants is as follows consisting of 150 people across 4 groups:

- Children and young people (30 people)
- Parents and guardians (30 people)
- School employees and early years educators (30 people)
- Education stakeholders (60 people)

This participant breakdown is disappointing in relation to the mere 30 parents and guardians involved, and even these were hand-picked by the Department of Education. Clearly not representative. On the other hand, we have 60 "education stakeholders" participating, and we can expect the majority of those to be from Ireland's hard left NGO sector, or the Athena Swan compromised academic sector. Either way not representative of the Irish people.

Govt signs off on agenda for National Convention on Education
https://gript.ie/govt-signs-off-on-agenda-for-national-convention-on-education/
The National Convention on Education
https://www.gov.ie/en/department-of-education/campaigns/convention-on-education/
A national convention more than 30 years ago changed Irish education. What lessons are there for today? https://www.irishtimes.com/ireland/education/2025/05/19/a-national-convention-more-than-30-years-ago-changed-irish-education-what-lessons-are-there-for-today/
Significant milestone for future of Ireland's education system as first meeting of the Convention on Education takes place
https://www.gov.ie/en/department-of-education/press-releases/significant-milestone-for-future-of-irelands-education-system-as-first-meeting-of-the-convention-on-education-takes-place/

Facilitated by a "Progressive" NGO

Add to this the fact that an organisation called **Quality Matters** Ltd were awarded the tender to "facilitate" the convention. A detailed review of the Quality Matters staff is linked below in an X post from Peter Donnelly. Quality Matters are a **hard left activist NGO** who have also participated in the "Citizen Assembly" process in the past. With the Primary and Secondary school curriculum already destroyed by hard left activism coming from the EU/UNESCO, it's hard to know what else they can do to ramp up the indoctrination in our schools. This is not acceptable and parents need to notify their local political representatives of their displeasure.
The activists facilitating the National Convention on Education
https://gript.ie/the-activists-facilitating-the-national-convention-on-education/
Who is facilitating the National Convention on Education?
https://x.com/PetersReceipts/status/2047447634076426364
Enoch Burke on the 2nd Convention Get Together

https://x.com/EnochBurke/status/2053105775124312332
https://www.youtube.com/watch?v=cQmXwlA5q2M

Were Parents Properly Informed?

In an FOI request from the Natural Women's Council, the Department of Education failed to confirm how the National Parents Council (NPC) notified its subscriber base, and while they provided a MS Word copy of the email they claimed was sent to schools, we do not have evidence of its dissemination to teachers and parents, with respondents to internal NWC polls indicating they had not received notice.

Deliberative Democracy

The Convention on Education can be seen as an exercise in what is termed "Deliberative Democracy", which is defined as "*a form of democracy* in which *deliberation* is central to *decision-making*. *Deliberative democracy seeks quality over quantity by limiting decision-makers to a representative sample of the population that is given the time and resources to focus on one issue.*"
This assertion is consistent with the involvement of Prof. Jane Suiter, who has also been heavily involved in this area, and in the **Citizen's Assemblies**, which would also fall under this heading.

A critical view of engagements such as the "Convention on Education" is that the outcome is already more or less pre-determined, and the engagement is used to achieve a so-called "representative consensus" from what may typically be an **unrepresentative** cohort. For example, the Dept. of Education selected the teachers and parents who were to attend the convention, the NGOs attending are heavily left leaning (inc. Trade Unions), and the facilitating organisation, Quality Matters, is also left leaning. Even for the related survey, there is little evidence that the breadth of the parent population was suitably informed. This is hardly representative by any stretch of one's imagination.

The Convention on Education is everything we thought it would be, and more
https://youtu.be/1MhBMP1ywOA
Dáil questions on the convention from Deputy Carol Nolan:
https://www.oireachtas.ie/en/debates/question/2026-05-06/320/#pq_320
Deliberative Democracy: https://en.wikipedia.org/wiki/Deliberative_democracy
Facilitating Consensus— The Grand Illusion of The Facilitator and Participatory Democracy
https://boscos.substack.com/p/facilitating-consensus-the-grand
https://boscos.substack.com/p/the-architecture-of-managed-consent
Anne Looney - Chair of Convention on Education: https://www.gov.ie/en/department-of-education/biographies/anne-looney-chair-of-convention-on-education/
Professor Jane Suiter - Secretariat
https://www.gov.ie/en/department-of-education/biographies/jane-suiter-is-full-professor-in-the-school-of-communications-at-dublin-city-universty-her-research-focus-is-on-the-information-environment-in-the-public-sphere-and-in-particular-on-scaling-up-deliberation-and-tackling-disinformation-jane-is-director/

As an additional point of information, Quality Matters has also been contracted by the Dept. of Education and Youth to analyse the data collected in the Youth's Wellbeing Policy Statement review "in order to identify emerging themes and provide a summary at aggregate level of the key issues and themes emerging from consultations.
https://x.com/K02568/status/2059035206481551847
https://assets.gov.ie/static/documents/f2ce00e0/Privacy_Notice.pdf

The table below contains the list of "stakeholders" received in response to an FOI request. There are some notable absences from the above table such as the Catholic Education Partnership (CEP) and the child protection agency TUSLA. The CEP did ultimately receive an invitation to attend.

Stakeholders List Received in response to FOI Request

Education Stakeholders requested to circulate survey information to their networks.	Additional Youth Organisations who received Partner Pack
Irish National Teachers Organisation (INTO)	An Óige (Irish Youth Hostel Association)
Gaeloideachas	Belong To Youth LGBTQ+ Youth Ireland
Irish Primary Principals Network (IPPN)	Catholic Girl Guides
Education Training Board Ireland (ETBI)	Church of Ireland Youth Dept.
National Association of Boards of Management in Special Education (NABMSE)	Crosscare
Muslim Primary Education Board	ECO-UNESCO Clubs
An Foras Pátrúnachta	EIL Intercultural Learning
Catholic Primary School Management Association (CPSMA)	Feachtas Óg-Ghluaiseacht Gaeilge
Educate Together	Girls Friendly Society
Association of Secondary Teachers Ireland (ASTI)	The Girls Brigade Ireland
FÓRSA	Involve CLG
Teachers Unit Ireland (TUI)	Irish Girl Guides
National Parents Council (NPC)	Irish Methodist Youth&Childrens Dept.
National Association of Principals and Deputy Principals (NAPD)	Junior Chamber International
Irish Second Level Students Union (ISSU)	Localise Youth & Community Service Ltd.
Joint Managerial Body (JMB)	Macra na Feirme
Association of COMMUNITY and Comprehensive Schools (ACCS)	National Federation of Arch Clubs
Children's Rights Alliance	National Youth Council of Ireland
Foroige	No Name Club Ltd.
National Youth Council of Ireland	Ogras
Inclusion Ireland	Order of Malta
	Scouting Ireland
	SpunOut.ie
	The Boys Brigade
	Voluntary Service International
	Young Irish Film Makers
	Young Mens Christian Association
	Youth Theatre Ireland
	Youth Work Ireland
	YSGS Pilot Scheme
	Irish RedCross
	Irish Association of Youth Orchestras
	Irish Traveller Movement
	Kinia
	Young Social Innovators (Head of Finance)

 # LEARNERS FIRST – Education 2030
https://www.coe.int/en/web/education/
SDG 4 Quality Education
https://globalgoals.org/goals/4-quality-education/
https://unric.org/en/sdg-4/
Education for Sustainable Development
https://www.unesco.org/en/sustainable-development/education
https://www.gov.ie/en/department-of-education/publications/national-strategy-on-education-for-sustainable-development-in-ireland/
https://unece.org/fileadmin/DAM/env/esd/15th_Meeting_SC/Doc/Presentations/Item_10_ESDfor2030_UNECE_201020.pdf
https://eugenegarvin.substack.com/p/education-for-sustainable-development

The “Gender Equality” Referendum – 2024



In April, 2021, the recommendations of the Citizen’s Assembly on Gender Equality were published, recommending altering the constitution as follows:
1) to insert a **gender equality** and non-discrimination principle into Article 40.1,
2) to remove the ‘women in the home’ reference in Article 41.2 of the Constitution and to replace it with language that is not gender specific, and which provides recognition for care, and,
3) to amend Article 41 to protect family life, with the protection afforded to the family not limited to the marital family.

While dressed up in the language of equality for women (just as United Nations SDG 5 “Gender Equality” is), the underlying desire here was to introduce the notion of **Gender Identity** into the constitution, with recommendations 2 and 3 obliterating the terms woman and mother from the constitution and **redefining the nature of the family** unit to the point of making it meaningless.

The decision was ultimately made to drop the first recommendation and the Irish Family and Care referendums were held on 8 March 2024 (polling day). Both were rejected by wide margins.

Family referendum (broadening the definition of "family" beyond marriage to include "durable relationships"): No: 67.7% (1,021,546 votes), Yes: 32.3% (487,564 votes)

Care referendum (replacing outdated language on women's "duties in the home" with gender-neutral recognition of family care): No: 73.9% (1,114,620 votes) — one of the highest "No" percentages in Irish referendum history. Yes: 26.1% (393,053 votes).

If the first recommendation (Point 1 above) had also gone to the polls, serious debate on the topic of putting Gender Identity into the constitution would have followed, and if defeated, the legitimacy of the 2015 GRA could easily have been open to question, with potentially significant consequences.

Recommendations of the Citizens’ Assembly on Gender Equality
https://citizensassembly.ie/recommendations-of-the-citizens-assembly-on-gender-equality/
Interdepartmental Group - Referendum proposals on family and care
https://www.gov.ie/en/department-of-children-disability-and-equality/publications/interdepartmental-group-referendum-proposals-on-family-and-care/
As it happened: Ireland votes No on family and care referendums
https://www.irishtimes.com/politics/2024/03/09/family-care-referendum-counts-live-updates-tallies-no-votes/
Referendum on gender equality to take place in November
https://www.rte.ie/news/2023/0308/1360897-referendum/
Referendum on removing constitutional reference to woman’s ‘life within the home’ to be held in November: https://www.irishtimes.com/ireland/social-affairs/2023/03/08/referendum-on-womans-place-in-the-home-to-be-held-in-november/
Varadkar doesn't want Fine Gael 'dragged into' a culture war on transgender issues
https://www.irishexaminer.com/news/politics/arid-41105083.html
European Institute of Gender Equality - Glossary and thesaurus
https://eige.europa.eu/publications-resources/thesaurus

The Banning of Conversion Practices Based on Gender Identity

In January 2026, the Parliamentary Assembly of the Council of Europe voted by 71 votes to 26 (with 2 abstentions) to call on European countries to adopt legislation to prohibit conversion practices. It has stated that states should "provide criminal sanctions … based on a clear and comprehensive definition of the proscribed practices". It has also highlighted that monitoring and reporting mechanisms should be established. Surely this is a good thing and we should welcome this? Historically, the answer would have been a yes – assuming there was real problem in the first place that we were attempting to address, which would not necessarily have been the case for Ireland.
https://genspect.org/wp-content/uploads/2023/05/Genspect-Summary-Review-of-the-Trinity-College-Dublin-research-on-gender-identity-conversion-therapy-1.pdf

The issue today is that the scope of what is classified as "conversion practices" has been redefined to cover anything that aims to "**change, repress or suppress or eliminate a person's sexual orientation, gender identity or gender expression**". This expansion is hugely problematic and is another example of how activism is seeking to subvert medical best practice. Gender confusion in children and minors can arise from a myriad of causes, many of which bring with them the potential for suicidal ideation. A given child may even exhibit multiple co-morbidities. The notion that you will outlaw the talk therapy used to attempt to discover, and hopefully resolve the root cause(s) of those co-morbidities, and instead, simply affirm the child in their gender confusion (i.e. **that they were born in the wrong body**), contravenes medical best practice as outlined in both the Cass and HHS reports.

A notable point is that **Michael O'Flaherty**, whom we mentioned earlier in the context of the **Yogyakarta Principles,** is currently the sitting Commissioner for Human Rights of the Council of Europe.

The ultimate outcome of a ban on talk therapy for gender confused children and youth is potentially terrifying for parents. Such a child will likely have one or more underlying co-morbidities (the studies show this), which they are unable to engage a therapist on, for fear of engaging in "**conversion practices**". Affirmation of the child's self-identified gender is the only option. Such legislation will usually allow for the child to be taken into state hands so that they may receive "gender affirming care", if the parents are unwilling to affirm them and sign off on such care.

Senator Sharon Keogan, who has been engaged in foster care for many years, has admitted to receiving a child into her care who had been taken from parents who had refused to affirm the child's self-identified gender. This was in 2015. So even with the GRA as it stands, this can potentially happen today.

Prohibition of Conversion Therapies Bill 2018
https://www.oireachtas.ie/en/bills/bill/2018/39/
Council of Europe body calls for ban on conversion practices
https://www.coe.int/en/web/portal/-/council-of-europe-body-calls-for-ban-on-conversion-practices
Council of Europe Commissioner for Human Rights
https://www.coe.int/en/web/commissioner/the-commissioner/michael-o-flaherty
Belong To Welcomes Government Commitment to Outlaw Conversion Practices
https://www.belongto.org/belong-to-welcomes-government-commitment-to-outlaw-conversion-practices/
Make Your Voice Heard on So-Called Conversion Practices in Europe
https://genspect.org/make-your-voice-heard-on-so-called-conversion-practices-in-europe/
So how did our Irish delegates vote on the "conversion practices" ban at the Council of Europe?
https://womensspaceireland.ie/posts/so-how-did-our-irish-delegates-vote-on-conversion-practices-ban-at-the-council-of-europe/
WPATH, the MOU and gender ideology in the UK:
https://www.transgendertrend.com/wpath-mou-gender-ideology-uk/

Violence Against Women and Girls

Report by the UN Special Rapporteur on violence against women and girls goes against UN Agenda



United Nations A/HRC/59/47

General Assembly

Distr.: General
16 June 2025

Original: English

Human Rights Council
Fifty-ninth session
16 June–11 July 2025
Agenda item 3
Promotion and protection of all human rights, civil, political, economic, social and cultural rights, including the right to development

Sex-based violence against women and girls: new frontiers and emerging issues

Report of the Special Rapporteur on violence against women and girls, its causes and consequences, Reem Alsalem* **

Summary

In the present report, the Special Rapporteur on violence against women and girls, its causes and consequences, examines the new and evolving forms of violence experienced by women and girls based on their sex, which remain insufficiently explored and recognized. She provides an overview of the international obligations of States to ensure that women and girls are not subjected to discrimination and violence based on their sex. She also recommends the proper and effective consideration of sex in understanding the experiences of discrimination of women and girls, preventing further violence and responding to the needs of survivors.

* The present report was submitted to the conference services for processing after the deadline for technical reasons beyond the control of the submitting office.
** The annex to the present document is reproduced as received, in the language of submission only.

GE.25-00858 (E)

Please recycle

This report goes counter to the usual United Nations "Gender Equality" narrative and calls for "Gender Identity" to be tied in with the individual's sex, and not seen as something unrelated to a person's "sex assigned at birth". The concerns it raises include:

- The Erasure of sex-specific language and categories
- The Elimination of Sex Specific Data
- The Cementing of Sexist Stereotypes
- Erosion of Protection for Lesbians

All of the above have been introduced as part of the adoption of Gender Ideology, which is actually worsening the position of women's rights and protections, the exact opposite to what "Gender Equality" should be achieving. It's unclear how this issue will be progressed but for now, the report documents many of the issues with respect to the violence against women that Gender Ideology has introduced into our society.

A/HRC/59/47: Sex-based violence against women and girls: new frontiers and emerging issues:
https://www.ohchr.org/en/documents/thematic-reports/ahrc5947-sex-based-violence-against-women-and-girls-new-frontiers-and
https://docs.un.org/en/A/HRC/59/47

Biological Men in Women's Sports

Of major concern for women and girls is the area of biological men participating in women's sports, both from a fairness perspective (why do we have different categories for particular sports in the first place?) and more concerningly, is the increase risk of injury in the case of contact sports. The points below are taken from the references included at the end of this section.

Core Physiological Advantages

Male puberty (driven by a ~20–30-fold rise in testosterone, reaching levels ~15 times higher than in females) produces:

- Greater muscle mass, strength, and power (especially upper body).
- Larger bone density, longer levers (height, limb length), and stronger skeletal structure.
- Higher haemoglobin levels (better oxygen transport for endurance).
- Larger heart/lung capacity and overall body mass.

Quantified gaps in elite performance (post-puberty, after accounting for training):

- Strength: Adult males are ~25–50% stronger overall; upper-body strength differences are often 50–60% (females ~50–60% of male upper-body strength, ~60–70% lower-body). Grip strength and other metrics show large, consistent male advantages that widen markedly at puberty.
- Power and speed: Males show 30–40% greater explosive power; ~10–15% faster in sprinting/jumping events.

- Endurance/sports performance: Elite male vs. female gaps stabilize at roughly 10–12% in running (e.g., marathon), 7–13% in swimming (smaller in longer distances), and up to ~37% in weightlifting. These gaps have remained stable for decades despite increased female participation.

Retention of Advantages After Male-to-Female Transition (Hormone Therapy)

Testosterone suppression and oestrogen therapy in transgender women reduce muscle mass and strength modestly (~5% loss after 12 months; values often stabilize). Multiple reviews (including longitudinal data up to 3 years) show that strength, lean mass, and muscle area remain substantially above those of biological females, even after 36 months of treatment. Skeletal advantages (bone density, frame size, height) and prior muscle memory do not reverse meaningfully.

World Rugby's evidence review (and similar analyses) concluded that male puberty confers retained advantages of 25–50% in strength, 30–40% in power, ~40% greater mass, and 10–15% in speed—advantages only minimally reduced by current hormone protocols.

Safety Risks in Contact/Collision Sports

In sports involving tackling, checking, punching, or high-impact collisions (rugby, boxing, MMA, field hockey, volleyball, etc.), greater male mass + strength + speed = higher kinetic energy and force delivered. This translates to elevated injury risk for females, including concussions, fractures, and severe trauma.

- World Rugby explicitly banned transgender women from elite women's rugby after finding a 20–30% greater injury risk (and higher in some scenarios) due to these factors. They determined that safety, fairness, and inclusion cannot be reconciled in contact rugby when male puberty advantages are present. Punching power can be ~160% higher in biological males.
- Documented cases include female rugby players suffering serious injuries from transgender opponents, volleyball players sustaining concussions from spikes by much stronger male-bodied athletes, and incidents in field hockey, boxing/MMA, and other contact sports where biological males caused fractures or other trauma.

The Case of Boxer Imane Khelif



Olympic Champion Boxer, Imane Khelif, who was assigned female at birth and identifies as such, is actually intersex with a Y chromosome, which triggers male development and a resulting power/strength advantage over fully biological females who have no Y chromosome.

The IOC permitted Khelif to compete in the women's competition in the 2024 Olympics and this resulted in some serious mismatches, with Italy's Angela Carini abandoning her fight early on in tears, unable to cope with the mismatch. Mainstream media reported Khelif as female from birth with no mention of a Y chromosome. While Khelif may not identify as Intersex, that is the reality, and with proper testing prior to the 2024 Olympics this would have been picked up. In 2026, Khelif later did admit to having a Y chromosome.

Women's sports activists react after boxer Imane Khelif makes confession about biological sex
https://www.foxnews.com/sports/womens-sports-activists-react-boxer-imane-khelif-makes-confession-about-biological-sex

Sex differences in human performance
https://physoc.onlinelibrary.wiley.com/doi/full/10.1113/JP284198
ACSM Releases Expert Consensus Statement: The Biological Basis of Sex Differences in Athletic Performance
https://acsm.org/biological-basis-sex-differences-athletic-performance/

Transgender Women in the Female Category of Sport: Perspectives on Testosterone Suppression and Performance Advantage
https://link.springer.com/article/10.1007/s40279-020-01389-3

Trans Athletes Causing Life-Altering Injuries:
https://sportslawexpert.com/2025/04/17/professor-trans-athletes-causing-life-altering-injuries/
Guidance for Transgender and Non-Binary Inclusion in Sport
https://www.sportireland.ie/transgenderguidance
World Rugby Transgender Guidelines:
https://www.world.rugby/the-game/player-welfare/guidelines/transgender
World Rugby bans trans women from elite women's game due to injury risks
https://www.theguardian.com/sport/2020/oct/09/world-rugby-bans-trans-women-from-elite-womens-game-due-to-injury-risks

Ladies Gaelic Football Association Transgender Policy
https://ladiesgaelic.ie/wp-content/uploads/2023/02/LGFA-Transgender-Policy.pdf
Five Years Later: What I've Learned About Women and Men in Sports
https://genspect.org/martina-navratilova-five-years-later/
When and Where are Men Allowed to Compete "as Women?"
https://genspect.substack.com/p/are-men-allowed-to-compete-as-women
Should Gender ID Entitle a Male to Compete Against Women in Sport? - Wesley Yang
https://youtu.be/03R2X1h8NnA

Catholic Schools

Accommodation of Ethos in Law

Under Section 9 (d) of the Irish Education Act 1998, we have:
"A recognised school shall provide education to students which is appropriate to their abilities and needs and, without prejudice to the generality of the foregoing, it shall use its available resources to –"
"(d) promote the moral, spiritual, social and personal development of students and provide health education for them, in consultation with their parents, ***having regard to the characteristic spirit of the school****,"*

This allows schools based on a particular ethos to adjust what is taught in the classroom to align with that ethos. It applies equally to Catholic or other faith-based schools, such as a Muslim school of example.

Catholic Teaching on Gender Ideology



The two documents linked below were produced by the Vatican that cover the topic of Gender Ideology. The position is unambiguous. From Dignitas Infinita we have:

"Therefore, all attempts to obscure reference to the ineliminable sexual difference between man and woman are to be rejected: We cannot separate the masculine and the feminine from God's work of creation, which is prior to all our decisions and experiences, and where biological elements exist which are impossible to ignore."

This puts Catholic Teaching in direct conflict with the definition of Gender and Gender Identity espoused by Critical Social Justice Theory, the United Nations and what is captured within the new Irish school curriculum.

Declaration "Dignitas Infinita" on Human Dignity (8th April 2024):
https://press.vatican.va/content/salastampa/it/bollettino/pubblico/2024/04/08/0284/00588.html#en

"MALE AND FEMALE HE CREATED THEM" TOWARDS A PATH OF DIALOGUE ON THE QUESTION OF GENDER THEORY IN EDUCATION:
http://www.educatio.va/content/dam/cec/Documenti/19_0997_INGLESE.pdf

The late Pope Francis made numerous public statements on Gender Ideology that were never covered in the mainstream media. The video link below captures many of these.

Pope Francis on Gender Theory: https://youtu.be/UP4p96A06UQ

2015 Pope Francis compares arguments for transgender rights to nuclear arms race:
https://www.independent.co.uk/news/people/pope-francis-compares-arguments-for-transgender-rights-to-nuclear-arms-race-10061223.html

2016 Pope Francis Address to Poland's Bishops:
https://www.catholicculture.org/culture/library/view.cfm?recnum=11342

2019 Vatican launches guide to tackle 'educational crisis' on gender:
https://www.theguardian.com/world/2019/jun/11/vatican-launches-guide-to-tackle-educational-crisis-on-gender

2019 Gender ideology is opposed to faith, reason, Vatican office says:
https://www.catholicherald.com/article/global/pope-francis/gender-ideology-is-opposed-to-faith-reason-vatican-office-says/

2019 New Vatican document rejects gender theory:
https://www.catholicireland.net/new-vatican-document-rejects-gender-theory/

2023 Pope Francis: Gender ideology is 'one of the most dangerous ideological colonizations' today:
https://www.catholicnewsagency.com/news/253845/pope-francis-gender-ideology-is-one-of-the-most-dangerous-ideological-colonizations-today

2024 Pope Francis – Gender Ideology is the ugliest danger of our time:
https://www.vaticannews.va/en/pope/news/2024-03/pope-francis-gender-ideology-is-the-ugliest-danger-of-our-time.html

2024 Pope Francis calls for studies into 'ugly' gender theory:
https://www.reuters.com/world/europe/pope-francis-calls-studies-into-ugly-gender-theory-2024-03-01/

2025 Irish nuncio condemns 'transgenderism' affecting Europe:
https://www.thetablet.co.uk/news/transgenderism-attacked-by-nuncio/

Catholic Education Partnership Resources

The Catholic Education Partnership (CEP) https://catholiceducation.ie/ already has a number of resources available on their website for parents and teachers to download. They are also developing a number of classroom resources that are in line with Catholic teaching and are targeted to replace either state or commercial resources, in sensitive areas such as RSE/SPHE.

Catholic SPHE "Living Love" Resources for Senior Cycle

Senior Cycle

This resource is now available free-of-charge for download by parents and teachers at https://livinglove.ie/
All Catholic Schools should be adopting this material in preference to the state or 3rd party material.
It is covered in more detail in a later section.

Junior Cycle

This is under development and will be available ahead of the 2026-2027 School Year.

Primary School

Development will follow the work on the Junior Cycle. Release state to be confirmed.

Catholic Schools Week

The 2027 Catholic Schools Week is set for 17th – 23rd January 2027.
See the website for more details: https://catholiceducation.ie/catholic-schools-week-2027/

Catholic Prayer Resources

https://catholiceducation.ie/prayer-resources/

RELATIONSHIPS AND SEXUALITY EDUCATION Guidance for Catholic Post-Primary Schools: Republic of Ireland

This document needs updating to reflect the latest State curriculum challenges. It also makes a reference to Transphobic bullying – this term is problematic if it is part of the classroom materials as it then requires appropriate supporting resources. Why not state that bullying under any circumstances is never tolerated, rather than attempting to list categories of bullying (which can never be a complete capture). The Bí Cinéalta Program does this as part of creating a hierarchy of bullying – i.e. some forms of bullying being considered more egregious that others. https://catholiceducation.ie/wp-content/uploads/2022/03/RSE-Post-Primary-Schools-Republic-of-Ireland.pdf

Other Catholic Teaching/Learning Resources

Sophia Teachers - Responding to Transgender Ideology

https://sophiateachers.org/promo/responding-to-transgender-ideology/
This resource contains a set of videos to help guide Catholic/Christian parents and educators when confronted with children expressing gender confusion. The video content is in line with Catholic teaching on gender.

Catholicism Rocks

https://www.catholicismrocks.com/
The is website has two projects running at present:

- The Catholic Saints Sticker Album: a bold, comic-style journey through Church history that invites people of all ages into the lives of the saints through story, art, and sacred symbolism.
- The Saints Academy: age-based formation tracks that nurture prayer, virtue, and sacramental living—helping young Catholics grow into their faith with joy and confidence.

The Hedge School

https://thehedgeschool.ie/
Online bookstore that provides a wide selection of Catholic books and homeschooling materials. Explore theology, history, devotionals, and children's books all designed to enrich our Catholic faith and enhance learning.

Your First 100 Days in a Catholic School: Tips and Resources

https://www.raymondfriel.com/news/your-first-100-days-in-a-catholic-school
For someone who has just started their first job in a Catholic school, as a teacher, a teaching assistant, member of the site team, or any of the roles which contribute to the running of the school.

Diginitas Infinita on Gender Theory and Sex Change

Dignitas Infinita ("Infinite Dignity") is a 2024 declaration on Catholic doctrine that outlines the importance of human dignity, explains its connection to God, and condemns a variety of what it defines as violations of human dignity, including human rights violations, abortion, surrogacy and gender theory.

The document was released on 8 April 2024 by the Holy See's Dicastery for the Doctrine of the Faith and approved with a signature by Pope Francis.

The declaration was generally well-received by Catholic clergy and laypeople, although it received criticism from those who argued against the Church's position on many of the issues covered (which would not align with modern day progressivism).

A sample portion of this document in relation to Gender Theory and Sex Change is on the following page.

The full document is located here:
https://press.vatican.va/content/salastampa/it/bollettino/pubblico/2024/04/08/0284/00588.html#en

Gender Theory

55. The Church wishes, first of all, "to reaffirm that every person, regardless of sexual orientation, ought to be respected in his or her dignity and treated with consideration, while 'every sign of unjust discrimination' is to be carefully avoided, particularly any form of aggression and violence."[101] For this reason, it should be denounced as contrary to human dignity the fact that, in some places, not a few people are imprisoned, tortured, and even deprived of the good of life solely because of their sexual orientation.

56. At the same time, the Church highlights the definite critical issues present in gender theory. On this point, Pope Francis has reminded us that "the path to peace calls for respect for human rights, in accordance with the simple yet clear formulation contained in the Universal Declaration of Human Rights, whose seventy-fifth anniversary we recently celebrated. These principles are self-evident and commonly accepted. Regrettably, in recent decades, attempts have been made to introduce new rights that are neither fully consistent with those originally defined nor always acceptable. They have led to instances of ideological colonization, in which gender theory plays a central role; the latter is extremely dangerous since it cancels differences in its claim to make everyone equal."[102]

57. Regarding gender theory, whose scientific coherence is the subject of considerable debate among experts, the Church recalls that human life in all its dimensions, both physical and spiritual, is a gift from God. This gift is to be accepted with gratitude and placed at the service of the good. Desiring a personal self-determination, as gender theory prescribes, apart from this fundamental truth that human life is a gift, amounts to a concession to the age-old temptation to make oneself God, entering into competition with the true God of love revealed to us in the Gospel.

58. Another prominent aspect of gender theory is that it intends to deny the greatest possible difference that exists between living beings: sexual difference. This foundational difference is not only the greatest imaginable difference but is also the most beautiful and most powerful of them. In the male-female couple, this difference achieves the most marvelous of reciprocities. It thus becomes the source of that miracle that never ceases to surprise us: the arrival of new human beings in the world.

59. In this sense, respect for both one's own body and that of others is crucial in light of the proliferation of claims to new rights advanced by gender theory. This ideology "envisages a society without sexual differences, thereby eliminating the anthropological basis of the family."[103] It thus becomes unacceptable that "some ideologies of this sort, which seek to respond to what are at times understandable aspirations, manage to assert themselves as absolute and unquestionable, even dictating how children should be raised. It needs to be emphasized that 'biological sex and the socio-cultural role of sex (gender) can be distinguished but not separated.'"[104] Therefore, all attempts to obscure reference to the ineliminable sexual difference between man and woman are to be rejected: "We cannot separate the masculine and the feminine from God's work of creation, which is prior to all our decisions and experiences, and where biological elements exist which are impossible to ignore."[105] Only by acknowledging and accepting this difference in reciprocity can each person fully discover themselves, their dignity, and their identity.

Sex Change

60. The dignity of the body cannot be considered inferior to that of the person as such. The *Catechism of the Catholic Church* expressly invites us to recognize that "the human body shares in the dignity of 'the image of God.'"[106] Such a truth deserves to be remembered, especially when it comes to sex change, for humans are inseparably composed of both body and soul. In this, the body serves as the living context in which the interiority of the soul unfolds and manifests itself, as it does also through the network of human relationships. Constituting the person's being, the soul and the body both participate in the dignity that characterizes every human.[107] Moreover, the body participates in that dignity as it is endowed with personal meanings, particularly in its sexed condition.[108] It is in the body that each person recognizes himself or herself as generated by others, and it is through their bodies that men and women can establish a loving relationship capable of generating other persons. Teaching about the need to respect the natural order of the human person, Pope Francis affirmed that "creation is prior to us and must be received as a gift. At the same time, we are called to protect our humanity, and this means, in the first place, accepting it and respecting it as it was created."[109] It follows that any sex-change intervention, as a rule, risks threatening the unique dignity the person has received from the moment of conception. This is not to exclude the possibility that a person with genital abnormalities that are already evident at birth or that develop later may choose to receive the assistance of healthcare professionals to resolve these abnormalities. However, in this case, such a medical procedure would not constitute a sex change in the sense intended here.

Examples of Concerning Practices in Catholic Schools

Edmund Rice Schools Trust

On their ethos page the Edmund Rice Schools Trust make the claim *"Our schools are Catholic schools which promote a Christian concept of the world with a spiritual and moral values system that contributes to the good of society as a whole."* https://www.erst.ie/ethos/
On the same website we encounter this document **"Sexual Orientation and Gender Identity in an Edmund Rice School"** https://www.erst.ie/wp-content/uploads/ERST-Sexual-Orientation-and-Gender-Identity-2023.pdf They go as far as to quote Pope Francis on the topic of sexual orientation, but they fail to quote the late Pontiff on his many statements of condemnation with respect to Gender Theory, nor any mention of the Vatican document "**Dignitas Infinita**", and it's outright rejection of Gender Ideology.
Further down the ERST document we see the usual definitions we've come to expect:
"Gender identity is the person's feeling of being male, female, both, a mixture or neither"
There is a clear conflict here and the ERST need to invoke the Education Act 1998 and be true to the Catholic ethos that they are mandated under Canon Law to uphold.

Letter of Concern from a Teacher

Mary Creedon
[redacted]

Board of Management
CBS Secondary School,
[redacted]

Reference : Belong To LGBTQ+ Youth Ireland Guide and Education Resources

Dear Chairperson , Secretary and Members of CBS Board of Management ,

As a staff member I wish to make a formal complaint about Belong To LGBTQ+ Education Resources and Guide emailed to teachers from management the week of Nov 3rd 2025 .

I wish to make this complaint as we are a catholic schools and these Resources and Guide do not align with our mission statement whose aim is " to promote Christian values inspired by the vision of Blessed Edmund Rice. The email received stated that the Belong to Education Resources -LGBTQ+ "provides useful resources that can be referred to during the week" "by raising awareness and combatting homophobic , biphobic and transphobic bullying "(Cited from email sent)

The Belong To LGBTQ+ Guide and Education Resources are normalising behaviours that are offensive to god and are in fact bullying Christian children , parents and teachers to accept a belief system that do not align with their Christian values. These resources support teachers to queer 14 junior cycle curriculums and more curriculums at senior cycle.

Promoting Christian values should not be labelled " Phobic" . Children who do not agree that a man can be a woman should not be labelled "Transphobic". Children who believe marriage is between a man and a woman should not be labelled " Homophobic" . Labelling children as " Phobic " is in contravention to the United Nations Convention on the Rights of the Child 1992 and is referenced on page 9 of the Cineáltas: Action Plan on Bullying which states "Bullying interferes with the rights of a child -The right to freedom of thought , conscience & religion" .

Our mission statement states " we strive for a safe environment free from bullying" . We are all in agreement that no one should be bullied but forcing opinions and beliefs on one group of people is not respectful, With this in mind I urge you the BOM to rescind these resources .

Thank you for your time on this matter ,
Your Sincerely
Mary Creedon

The following response was received from the BOM. BelongTo are covered elsewhere in this document and the reader is advised to review the statement below in light of the clear evidence with regard to BelongTo and their disregard of medical guidance when dealing with vulnerable children and youth. BelongTo Stand-Up weeks have **not** been assessed from a child safeguarding perspective, which is also the same for the curriculum content. This is not acceptable and quite apart from adherence to ethos and Canon Law, schools are putting themselves in downstream legal jeopardy.

Fax: (0504) 23645

Christian Brothers School,
Thurles,
Co. Tipperary.

Principal: Tiernan O' Donnell
Deputy Principal: Ollie Kelly

Fón: (0504) 22054

Scoil na mBráithre Críostaí,
Durlas,
Co. Thiobraid Árann.

Website: www.cbsthurles.ie
E-mail: reception@cbsthurles.ie

18th December 2025

Dear Mary,

Thank you for your correspondence dated 18th November 2025 regarding Belong To LGBTQ+ Education Resources shared with staff. The Board of Management takes all staff concerns seriously and has carefully considered the issues you have raised in relation to our Catholic ethos and mission statement.

The Board wishes to clarify the school's obligations under current Department of Education policy and legislation:

As you may know the school operates under clear Department of Education requirements:

Department of Education, Anti-Bullying Procedures for Primary and Post-Primary Schools (2013):
"Homophobic and transphobic bullying" are specifically named categories requiring intervention (Section 2.2) All schools must address these forms of bullying.

ERST Anti-Bullying Policy (2023):
"ERST schools are committed to creating inclusive school communities where all members are treated with dignity and respect" "Schools must address...homophobic and transphobic bullying" "This commitment is rooted in Catholic social teaching on the dignity of the human person"

Belong To and Department Approval
Department of Education, Wellbeing Policy Statement and Framework for Practice (2018): Identifies "LGBTI+ students" as requiring specific wellbeing supports. Belong To is listed as an approved support service for schools.

Resources remain available to support curriculum delivery and anti-bullying duties. Individual use remains at teacher discretion within the curriculum framework.

I hope this clarifies the position of the Board.

Kind regards,

Tiernan O'Donnell
Principal
Secretary to the Board of Management.

Another letter to the ERST from Dec 2025 highlighting Church teaching

The writer of the original letter highlights Catholic teaching, and a set of quotations was also provided with the letter. What is missing, and which we would recommend adding, are references to the quotes from the late Pope Francis on the topic of Gender Theory, as well as the document "Dignitas Infinita" which has explicit references to Gender Theory and Sex Change operations.

Re: School Ethos

Dear Mr O'Donnell,

I would appreciate if you might bring to the attention of the school's December Board of Management meeting the email I sent to you on 18th November 2025 as well as this email on the same subject.

I appreciate that the Board of Management members may be guided by the position paper issued by the Edmund Rice Trust: 'Sexual Orientation and Gender Identity in an Edmund Rice School: a safe and inclusive place for all'. I have reviewed this position paper. In the introduction the main object of the Edmund Rice Trust is identified: "to ensure and foster the advancement of education and to further the aims and purposes of **Catholic education in the Edmund Rice tradition**". The first of the 5 key elements of the Edmund Rice Schools Trust Charter is: **nurturing faith, Christian spirituality and Gospel-based values.** The position paper continues with a reference to the Bible: "In the Bible, we are reminded that each and every person is made in the image and likeness of God." The source of this reference is Genesis 1:27, and in full reads: 'God created man in his own image… male and female he created them.' The position paper, significantly, omits the latter and essential part of this phrase. Not only does it omit the reference to 'male and female', but as it continues, it pledges a commitment to supporting the formation of gender-diverse identities. This is contrary to the Biblical perspective of man being made male and female, and is in conflict with the first element of the Edmund Rice Schools Trust Charter. Gender identity ideology is expanded upon further as the position paper continues, with a table of terminology presented as fact. This gender ideology is a departure from Catholic education and Gospel-based teaching. The Catechism of the Catholic Church, 'a statement of the Church's faith and of Catholic doctrine ….and sure norm for teaching the faith' (Pope St John Paul II, CCC page 5) presents Church teaching with regard to human identity and sexuality. If formation of identity is to be focused upon in schools in the context of Catholic education in the Edmund Rice tradition, it must be consistent with the teaching in the Catechism. Articles CCC2331 – 2335 are particularly relevant, and are included at the end of this email for your attention.

The CBS Thurles website indicates that the Board of Management "operates under the Education Act, 1998, and other relevant legislation, the Articles of Management for Catholic Secondary Schools, such other regulations, directives and/or guidelines issued from time to time by the Minister and/or the Department of Education and Skills and **always in accordance with the values and vision set out in the Charter**, a core document issued by the Patron for the guidance of all associated with the respective schools". As highlighted above, the position paper 'Sexual Orientation and Gender Identity in an Edmund Rice School' contains information and guidelines which are not in accordance with the values and vision set out in the Charter. The Board of Management cannot therefore support it.

I look forward to the Boards written response on this subject.

Below is the response that was received to the above letter.
Please note this response before engaging in correspondence an ERST school.

Fax: (0504) 23645

Christian Brothers School,
Thurles,
Co. Tipperary.

Principal: Tiernan O' Donnell
Deputy Principal: Ollie Kelly

Fón: (0504) 22054

Scoil na mBráithre Críostaí,
Durlas,
Co. Thiobraid Árann.

Website: www.cbsthurles.ie
E-mail: reception@cbsthurles.ie

18th December 2025

Dear Mr Blake,

Thank you for your correspondence dated 30th November. I have noted your request that this matter be brought to the Board of Management. This matter was discussed at the recent meeting of the Board.

As you will appreciate, the Edmund Rice Schools Trust is the Patron body for CBS Thurles, and the Board of Management operates under its direction and the Trust Charter. Questions regarding the theological interpretation or application of Trust policy documents are matters for the Edmund Rice Schools Trust itself, not for individual school Boards of Management.

I would respectfully suggest that you direct your concerns directly to:

Edmund Rice Schools Trust

- Email: reception@erst.ie

- Address: Meadow Vale, Clonkeen Rd, Blackrock, Co.Dublin, A94 YN96

The school Board of Management's role is to implement Trust policies in the day-to-day running of the school, rather than to adjudicate on matters of Patron policy or theological interpretation.

I trust you understand this distinction, and I encourage you to engage directly with the Trust on this matter.

Yours sincerely,

Tiernan O'Donnell
Secretary to the Board of Management.

Irish Jesuit Schools

Following a concern raised from a parent regarding the standard SPHE curriculum being taught in her child's Jesuit school, the reply from the principal included the following:

"As you are aware, we are mandated to follow the national curriculum. If you have concerns around the national curriculum, the point of contact is the NCCA or a relevant politician. If you wish to particular textbooks in line with the national curriculum, please bring this to the attention of the book companies and the NCCA."

This statement is incorrect. While schools are mandated to teach SPHE, the specifics of what is taught can be done *"having regard to the characteristic spirit of the school"*, as outlined in Section 9d of the Education Action 1998. When the issue was raised with Jonathan Tiernan, Director of Jesuit Education, his response included the following links which he was using as justification for the position being taken.
https://www.catholicbishops.ie/2023/07/14/statement-of-the-catholic-education-partnership-on-the-proposed-sphe-senior-cycle-specification/
https://www.catholicbishops.ie/2023/05/16/catholic-education-partnership-welcomes-the-publication-of-new-junior-cycle-curriculum-for-social-personal-and-health-education/

"The first is on the senior cycle SPHE, the second on the junior cycle. Both statements were approved by the Bishops but issued by the Catholic Education Partnership. All of the Catholic education stakeholders, including Jesuit schools, subscribe to these statements"

In line with the above, the Jesuit school in question was using the My Wellbeing Journey books from Gill Education for SPHE, which include a section on Gender Identity (Book 1) and 8 pages on masturbation (Book 2). Pages from these books are included later in this document.

BelongTo Stand-Up Weeks and LGBTQ+ Quality Mark

A number of Catholic secondary schools have been engaging in both Stand-Up weeks with organisations such as BelongTo and ShoutOut as well as the LGBTQ+ Quality Mark programme. With the advent of Bí Cinéalta, such practices could start extending to Catholic primary schools under the banner of "anti-bullying" weeks.

We know from past members of BelongTo that their focus is on transgendering, to the point of putting that ahead of the interests and welfare of lesbian and gay children and youth.
https://youtu.be/-gVvRjhwb0U
https://m.independent.ie/irish-news/lesbian-activist-raises-concerns-about-belong-to-youth-meetings/a319171930.html

Gript have documented how BelongTo have trained teachers "not to out" children expressing gender confusion to their parents. https://gript.ie/a-state-funded-ngo-has-been-training-teachers-to-lie-to-parents-about-their-children/
BelongTo actively promote the social and medical transitioning of children and youth, ignoring the recommendations of the Cass and HHS reports. They are actively lobbying government to include "Gender Identity" and "Gender Expression" in any future legislation related to the **banning of conversion practices**. If adopted, this would effectively prevent gender confused children having access to the psychiatric assessment required to determine the root cause of their gender confusion. Instead, they would have to be affirmed in their perceived gender identity and put on a social and medical transition pathway without resolving the root cause of any potential suicidal co-morbidity.
https://www.belongto.org/belong-to-welcomes-government-commitment-to-outlaw-conversion-practices/

That such an organisation as BelongTo is given unfettered access to vulnerable children in any school in this country, let alone a Catholic one, is shocking.

Betrayal of Trust

Schools that claim to be upholding a Catholic ethos, and yet entertain the likes of BelongTo and the state SPHE curriculum in its current form, are betraying the trust of parents (who may be, and very often are, both Catholic and non-Catholic), and who perhaps thought that such a school might be trusted to protect their children from the worst of the “Progressive” Critical Social Justice (woke) onslaught in the Irish education system. Sadly, the label of "Catholic School" can no longer be considered a guarantee your child will not be exposed to ideologies that are fundamentally not just anti-Catholic, but anti-truth and anti-human.

Requirements of Canon Law

It's also worth noting that Catholic schools who are not upholding their Catholic ethos are also in violation of Canon Law.
Can 803 §2. *“The instruction and education in a Catholic school must be grounded in the principles of Catholic doctrine; teachers are to be outstanding in correct doctrine and integrity of life.”*
https://www.vatican.va/archive/cod-iuris-canonici/eng/documents/cic_lib3-cann793-821_en.html

Catholic SPHE “Living Love” Resource for Senior Cycle



This resource is now available free-of-charge for download by parents and teachers at https://livinglove.ie/ and should be adopted in all Catholic schools.

The resource is in line with Catholic teaching and corrects significant issues and gaps seen in the standard Junior Cycle SPHE material with regard to the whole area of Gender. The material is fully accessible by parents, making for full transparency, unlike the standard material.

Usage in Non-Catholic Schools

While the resource was created in the context of alignment with Catholic teaching, each section of the resource is divided into a neutral core part, based on scientific and medical research, followed by the Catholic piece. In this way, non-denominational schools can still use this material and leave the Catholic portion out when teaching it.

Coverage of Gender Dysphoria and Gender Ideology

Concerns have been raised by some parents that references are made in the new Living Love resources to the topics of **Gender Dysphoria** and **Gender Ideology**. These concerns are understandable, particularly if you are already familiar with the content in the standard SPHE text books. However, there are reasons why the inclusion of these terms is important.

First of all, Gender Ideology is mainstream right now, not fringe. It's being pushed through 2 paths - **Gender Equality** - **UN SDG5** (where gender is a social construct), and **LGBTQI+ Inclusion**. Both of these are pushed down from the EU/UN into every corner of the Irish establishment - Government and Civil Service, NGO sector, Academia, Trade Unions and media - all the same people who wanted to take woman and mother out of the constitution. Never forget that fact.

Secondly, we know that Gender Ideology is one of the topics (race and climate are two others) that are taught on a "**whole-school**" basis, so even without SPHE, it is part of the anti-bullying policy (**Bí Cineálta**), and potentially any one or all of your other school subjects, as well as enshrined in our society. It's everywhere, and our children can't avoid encountering it. Without having a grounding in the terrible consequences of Gender Ideology, none of which are covered in the standard NCCA curriculum, children would be vulnerable to succumbing to the "**be kind and inclusive**" propagandists.

Instead, the Living Love material provides children with an antidote to this fundamentally flawed postmodern ideology. And if you put this is in the context of pupils who will already have gone through 3 years of the Junior Cycle SPHE Curriculum, it is critical that they now receive a reality check on the indoctrination of those previous three years. These Living Love resources sit in stark contrast to the standard SPHE curriculum with it's **Genderbread Person**, discussion on Gender Identity, and not a mention of medical realities.

The words of Saint Titus Brandsma come to mind: *“He who wants to win the world for Christ, must have the courage to come in conflict with it.”* And so it is that the Living Love resources are in conflict with a world that seeks to dumb down and indoctrinate our children. We should never have come to this point, but we're here now and we must face it, with the same energy and zeel as the propogandists who seek to "**transform**" Irish society, by transforming the minds of our children. Sadly, gender is but one thread of the **Critical Social Justice / United Nation Propaganda** machine that has colonised our education system.

New resources launched to support faith, love and RSE in schools
https://theway.ie/new-resources-launched-to-support-faith-love-and-rse-in-school/
https://youtu.be/cti2LCB5jgo

Comparison of how Gender is handled versus standard 1st Year Junior Cycle

The table below is a clear indicator as to how ideological the standard material is, and how it ignores the biological and medical realities associated with Gender Dysphoria (a term never actually used in the standard materials). The new Living Love resource represents a reality check to the current material.

	UNESCO Sexuality Education Guidelines	Standard JC Curriculum & Materials				Living Love for Senior Cycle	Notes
		JC SPHE Spec	HSE RSE1	JC SPHE Support Material	Classroom Textbooks		
Transgender	Yes	Yes	Yes	Yes	Yes	Yes	Term referenced but not defined in the LL Resources
Gender Identity	Yes	Yes	Yes	Yes	Yes	Yes	Term referenced but not defined in the LL Resources
Sexual Orientation	Yes	Yes	Yes	Yes	Yes	Yes	
Gender Stereotypes	Yes	Yes	Yes	Yes	Yes	Yes	
Gender Dysphoria	No	No	No	No	No	Yes	
Mental Health Issues Leading to Gender Dysphoria	No	No	No	No	No	Yes	
Gender Transition Health Issues	No	No	No	No	No	Yes	
Desistance	No	No	No	No	No	Yes	
Detransition / Detransitioners	No	No	No	No	No	Yes	
Impact on Womens Sports	No	No	No	No	No	Yes	
Reference to Cass Report	No	No	No	No	No	Yes	Summary provided in the LL Resources.
Reference to HHS Report	No	No	No	No	No	No	
Empathy	Yes	Yes	Yes	Yes	Yes	Yes	Not a Learning outcome in the LL Resources.
Genderbread Person	Yes	Yes	Yes	Yes	Yes	No	Linked in curriculum. Shown in most books.
Gender/Sexual Expression	Yes	Yes	Yes	Yes	Yes	No	
Gender Equity	Yes	Yes	Yes	Yes	Yes	No	
Gender Neutral Language	No	No	No	Yes	Yes	No	
Class Contracts	No	No	No	No	Yes	No	
Ally / Allyship	No	No	Yes	Yes	Yes	No	
Upstander	No	Yes	No	No	No	No	Would appear to be correlated with "Ally"
Non-Binary	No	No	Yes	Yes	Yes	No	
Pansexual	Yes	No	Yes	Yes	Yes	No	
Demisexual	No	No	Yes	Yes	Yes	No	Part of referenced Amaze video.
Asexual / Asexuality	Yes	Yes	Yes	Yes	Yes	No	
Bisexual	Yes	Yes	Yes	Yes	Yes	No	
Bias, Inequality and Exclusion	Yes	Yes	Yes	Yes	Yes	No	
Redfinition of Sexuality based on Sexuality Wheel	N/A	Yes	Yes	Yes	Yes	No	
Reference to BelongTo or TENI	N/A	No	Yes	Yes	Yes	No	Links to their resources
Teaching Guidance							
Classroom Ground Rules	No	Yes				No	https://curriculumonline.ie/getmedia/ad5e69fc-9de1-4b9a-b384-4a2075a6d239/Myself-as-an-SPHE-teacher-what-makes-a-safe-SPHE-classroom.pdf
Use affirming and gender-inclusive language	Yes	Yes				No	https://curriculumonline.ie/getattachment/14c8cd89-9c93-46fe-8181-227cce980572/What-makes-an-inclusive-SPHE-Classroom_July-23_ef3.pdf?lang=en-IE
Whole School Approach	Yes	Yes				No	https://hea.ie/assets/uploads/2024/06/NSS-1-7.pdf
Critical Pedagogy (per DCU SPHE Course)	No	Yes				No	https://ncca.ie/media/4427/towards-a-values-led-redevelopment-of-the-primary-curriculum.pdf
Social Emotion Learning / CASEL	Yes	Yes				No	https://hea.ie/assets/uploads/2024/06/NSS-1-7.pdf https://oide.ie/wp-content/uploads/2024/11/L1L2-Special-School-in-School-25-26.pdf

Conflation of Critical Social Theory with Catholic Social Teaching

While CST and CSJT sometimes seek to address the same social problems, they diagnose them differently, prescribe different remedies, and aim at very different ultimate ends reflective of their origins.

They cannot be harmonised without fundamentally altering Catholic anthropology and moral theology, yet a proportion of Catholics are taken in by the falsities and apparent good intentions of CSJT. We can see this conflation in Catholic schools, communities and even within the clergy.

Summary of Conflict in Plain Terms

- **Critical Social Justice Theory (CSJT)** sees society primarily through the lens of **power, oppression, and group identity**, aiming to correct injustice through **structural transformation and redistribution**.
- **Catholic Social Teaching** (CST) sees society through the lens of **human dignity, moral truth, and the common good**, aiming to correct injustice through **conversion, virtue, just institutions, and charity**.

CST affirms the reality of social injustice and **structural sin** but **rejects**:

- Reduction of persons to group identities
- Moral relativism
- Zero-sum views of power
- Inherited Guilt
- Justice detached from truth, mercy, and transcendence
- Gender as a social construct independent of biology
- Reproductive Justice – i.e. Abortion

Common Confusions That Lead to False Equivalence

1. "Both care about the poor, so they're the same"

❌ False

- CST roots care for the poor in **charity, justice, and the common good**
- CSJT roots it in **power analysis and redistribution , i.e. socialism / communism**

---

2. "Structural sin = systemic oppression"

❌ Incomplete

- CST: Structures reflect *sinful human choices* and require **conversion**
- CSJT: Structures are inherently oppressive *regardless of individual intent* and must be torn down

---

3. "Equity is just modern justice"

❌ Misleading

- CST affirms **proportional justice**
- CST Rejects justice defined purely by **equal outcomes**

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4. "Opposing racism requires race-based policy"

❌ Not in CST

- CST permits **targeted aid**
- CST Rejects policies that **reify race** or **violate equal dignity**

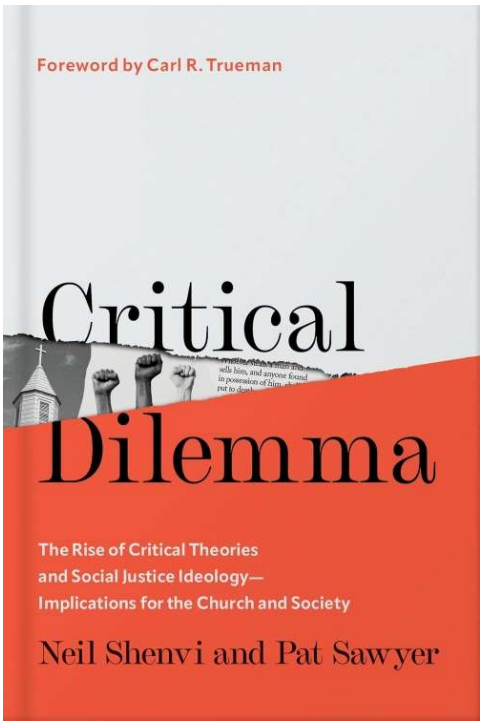
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5. "Fratelli Tutti endorses Critical Theory"

❌ Category error

- CST is rooted in moral theology, not **postmodern neo-Marxist epistemology**
- CST rejects relativism and **power-based truth**

Recommended Reading: Critical Dilemma: The Rise of Critical Theories and Social Justice Ideology—Implications for the Church and Society by Neil Shenvi and Pat Sawyer



Where are critical theory and the social justice movement taking us? Critical Theory and its various expressions in fields like **Critical Race Theory**, **Critical Pedagogy,** and **Queer Theory** have had profound consequences on our society.

Contemporary Critical Theory often functions as a worldview. Its ideas about race, class, gender, identity, and justice have dramatically shaped how people think, act, and view one another—in Christian and secular spheres alike. Proponents of these ideas claim they offer long-overdue solutions to societal injustices and imbalances of power. Yet in their wake, we find disunity, conflict, and resentment. As Christians who value both justice and biblical truth, how do we engage?

In Critical Dilemma, authors Neil Shenvi and Pat Sawyer illuminate the origins and influences of contemporary Critical Theory, considering it in the light of clear reason and biblical orthodoxy.

While acknowledging that it can provide some legitimate insights regarding race, class, and gender, Critical Dilemma exposes the ultimately flawed ideologies at play—and **how blindly embracing them poses a serious threat to both the church and society at large**. With exhaustive research and thoughtful critique, Critical Dilemma demonstrates **the dangers of Critical Theory**, particularly when interwoven into church culture and social systems.

Alongside their clear analysis, Shenvi and Sawyer provide strategic guidance for engaging charitably and taking constructive actions while maintaining a firm commitment to biblical truth.

This book is recommended for parents/guardians, teacher/principals, clergy members and anyone who seeks to navigate a world that has become infested with **Critical Social Justice Theory** and it's associated dogmas. This book could be of significant value to members of the faithful who, with the best of intentions, have slipped into heresy with regard to elements of Catholic teaching by supporting a CSJT view on particular issues, or by adopting its worldview in general (as promoted by UNESCO and the Irish establishment at all levels).

While intended to provide guidance and assistance to members of the Christian/Catholic faith, this book is also of value to people of other faiths, or no faith at all, in helping to understanding the CSJT ideological landscape that pervades our society. The liberal view of Social Justice is very similar to the Catholic one, and hence it's conflicts with CSJT are also very similar, including with regard to gender.

This could be the most important book you have read in a long time.

Amazon Links:
https://www.amazon.ie/Critical-Dilemma-Theories-Justice-Ideology_Implications/dp/073698870X/
https://www.amazon.co.uk/Critical-Dilemma-Theories-Justice-Ideology_Implications/dp/073698870X/
Critical Dilemma | Neil Shenvi & Pat Sawyer w/Stephen Chavura
https://youtu.be/VPAC5BtGH5c

The Rise of Social Justice Ideology (ft Neil Shenvi & Pat Sawyer)
https://youtu.be/eMFh0s38JB4

Neil Shenvi's Website on Critical Theory
https://shenviapologetics.com/critical-theory-all-content/

Silence: Gender Ideology's Greatest Ally

Taken from the Aug 6th 2026 Edition of the Irish Catholic (Page 13).
As per the article, the tyranny and subversion of ideological colonisation (a term used by the late Pope Francis), be it based on gender or race, or whatever, thrives in an environment of silence.

Silence: gender ideology's greatest ally



Dr Niamh Regan

I was at Mass recently and the Gospel reading was from St John—the passage where Christ says: "Take courage; I have conquered the world."

As is the norm, the priest gave a homily afterwards, explaining how the Gospel can be applied "in real life". He explained that none of us escapes life's challenges or trials. But we can act with confidence, knowing Christ, the Truth, has already gone before us.

Since Christ has conquered the world, we are never stepping into uncharted territory.

Faith conquers doubt. Courage conquers fear.

At least, that's what I took from it anyway.

Not long after that, I found myself on a visit to Leinster House. And if ever there was a place that might make me wonder whether I had completely misunderstood what was said at Mass—and perhaps even the foundations of Christianity itself—Leinster House might be it! Progress Pride flags adorned the complex, the graven images of our age, signalling allegiance to this ideological idol.

Concerned

I was there with the Child Safeguarding Coalition, established by The Natural Women's Council and bringing together parents and professionals concerned for children's welfare. We addressed TDs and Senators about the ideological capture of education, particularly the imposition of gender and trans ideology across the education system. We called for an independent audit of what is being taught in schools, the complete withdrawal of Bí Cineálta/Cineáltas, an end to NGO influence over the curriculum, and parents' constitutional rights as the primary educators of their children to be upheld.

After the event, I got talking on the steps outside Leinster House to a public representative who, as it turned out, is well aware of the ideological capture of our schools. I've thought a lot about that encounter since because I came away caught between sympathy for the individual and frustration that the position expressed—shared, consciously or unconsciously, by so many—is one of the main reasons gender identity ideology continues to flourish in our schools and across wider society.

> **"You can't go in there and say the things you're saying. You just can't"**

Some things were said almost in a whisper, as though simply discussing them carried a risk. Saying that gender ideology should be nowhere near children has become a view many are afraid to express.

"You can't go in there and say the things you're saying. You just can't," I was told.

Even innocent, humorous remarks lead to reprimands.

I asked whether anyone in Leinster House actually believes the claims of gender ideology. I was told, as I expected, that most know it is false and that targeting children with it is wrong. This person certainly did.

I was told that, within Leinster House, it was entirely predictable—even expected—that political representatives would not engage on this issue. That silence is now part of the culture, and everyone has to comply.

That is how this ideology survives. Most know what is happening. Most know it is wrong. Fear keeps them in line.

This silence is not confined to politics. It is everywhere children are involved—education, healthcare, social services, sport, even toilets and changing rooms. In each, a relatively small number enforce the ideology while a much larger number remain silent despite knowing what is happening. Children are then left exposed rather than protected.

Nobody can be seen to contradict it. We saw this in April 2025 when David Cullinane described the UK Supreme Court's ruling that the legal definition of "woman" is based on biological sex as "common sense". Within days he had deleted the post, apologised and returned to the party line.

More recently, after Norma Foley denied knowing about sexually explicit material in a number of children's books, Cullinane and several colleagues denied any knowledge of it too. There was no chance he was going to stray from the approved narrative again.

Better to look gormless than to say what everyone knows and what everyone knows you know.

He has been schooled.

Knowledge isn't the problem.

Fear is.

My heart goes out to anyone who works in an environment where speaking an obvious truth comes at a personal cost. But sympathy does not change reality. Fear and silence have consequences.

This ideology has gained extraordinary influence not because most people believe it, but because too many who know better remain silent. That silence shields it from scrutiny, enables its enforcement across public institutions, leaves those most vulnerable to its harms exposed and blocks anyone who refuses to go along with it.

Enforcers

The silent have become the ideology's unwitting enforcers.

There is another group: its willing enforcers. These may not have created the ideology, but they actively promote and police it. They see themselves as having the authority to decide what everyone else is allowed to say, think or believe. It's like a giant game of Simon Says.

Offensive posters and flags are displayed, all in the name of kindness and inclusivity. Sex-based spaces are sacrificed and girls' sports are no longer just for girls because adults are afraid to state simple biological truths. None of this happens because the majority believes it is right. It happens because the majority remains silent.

These willing enforcers depend on that silence. The moment enough people find the courage to speak, it's game over. Those who rely on fear and silence will suddenly find they have nothing left to stand on.

Which brings me back to:

"Take courage; I have conquered the world."

The priest's point that day was that faith gives us the courage to act when fear tells us not to.

Christ has already conquered the world. Truth is not what is missing in Leinster House or our society.

Courage is.

Dr Niamh Regan has a PhD and PGDE from NUIG. She has experience in teaching, lecturing and educational development, and maintains a strong interest in the sector as a parent.



Photo: iStock.

> **"The moment enough people find the courage to speak, it's game over. Those who rely on fear and silence will suddenly find they have nothing left to stand on"**



The Irish Catholic's Autumn Legacy Edition will set out the importance of making a Will and the significant difference that can be made through making a legacy donation. *The Irish Catholic* provides a direct channel to 90,000 readers who are ideally placed to consider planned contributions through bequests. *The Irish Catholic*'s legacy editions provide a respected platform through which your organisation can highlight the good work that can be carried out as a result of receiving a legacy donation.

If you would like to feature in this special edition and let our readers know how a legacy bequest could help benefit your organisation, please contact Hannah by phone or email. The deadline for content submissions is August 24.

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WARNING – Indoctrination Ahead

Woke ideology is a **totalising world view**, a **secular neo-religion,** which, if allowed, will displace any pre-existing world view your child may have.

In certain scenarios, your child could ultimately be lost to you, estranged from what they would see, through their newly acquired **Critical Social Justice** lens, as parents who are bigoted, racist, transphobic and oppressive.

Worse still of course, would be your child determining that they had been born in the wrong body and seeking to transition.

You must take action to get ahead of what they will be exposed to in school, in order to prevent the above occurring.

While there is an attempt to create an impression that the majority of Irish people are bought into Gender Ideology and the rest of the Critical Social Justice woke agenda, this is certainly not the case. This was clearly demonstrated by the **2024 Family and Care Referendum**, which the Irish people heavily rejected.

If you examine the language used recently by the NCCA and the Department of Education, parents appear to have been reduced to the status of mere "stakeholders", seemingly carrying even less influence than organisations such as BelongTo or TENI. So, are your rights regarding your child's education now considered equal to, or even less important than, those of activist NGOs such as BelongTo?

This is a clear sleight of hand that needs to be rejected, and the Department and the NCCA need to be reminded of this fact, by written correspondence, every time they attempt to diminish the primacy of parents like this.

From it's document https://www.unesco.org/en/articles/what-you-need-know-about-unescos-recommendation-education-peace-human-rights-and-sustainable?hub=87862 , UNESCO states:
"It applies to all education stakeholders – from policy-makers and teachers to informal educators and tradition-bearers – as a baseline to transform their policies, practices and approaches to build empathetic and inclusive learners."
Note that there is no mention of parents – except for within the group *"informal educators and tradition-bearers"*. Per the Irish constitution, **parents are the Primary educators, not stakeholders.**

Amidst this onslaught from all angles, what can you do as a parent, guardian or grandparent in order to limit the negative impact of what your child will exposed to in school?

Actions for Parents and Guardians

1. **Review each and every school book** your children will be exposed to, including getting your child to bring home any books that typically remain in school. Also, look to get access to any supporting materials, be they **third party** based such as Amaze videos, or **other resources and toolkits**. The same applies with regard to any 3rd parties who may be coming to the school to present to the children. This is your right as a parent so do not accept No as answer and escalate as necessary.

   You need to do this at the very start of every school year, and then keep an eye out for any new books or material that get introduced during the year.

   If you find material which does not align with your moral conscience, or you believe will be developmentally inappropriate for your child, you need to flag that to the teacher, principal, Department and Minister.

We would ask that you copy the Natural Women's Council with the related details of the material involved, so that we can track and investigate any particularly egregious books ourselves and warn other parents around the country.

2. **Keep a close, loving and open relationship** with your child/grandchild, one where they will openly talk to you about what happened in school, including anything they may have seen or heard in class that was a concern to them, or made them feel uncomfortable. You need to be their "go to" person. Proactively ask what topics were discussed in school. If anything does not align with your family values, correct this with your child and tell them why it is wrong.
3. **Opt your children out** of any content items or subjects that you are not comfortable with, and always do so in writing. In general, ensure there is a written record for all of your engagement with the school.
4. Where you see content coming down the track which it will be difficult to opt your child out of (due to the whole school approach), **you must get ahead of any concerning content** and discuss it with your child **before** they are exposed to it in the classroom, and follow up with them afterwards. The areas to watch out for in particular will be related to:
    a. Sexuality and Gender
    b. Social Justice (which you should interpret as Critical Social Justice)
    c. Racial Justice
    d. Climate Change
    e. Education for Sustainable Development (ESD) – may include items a. to d. above
    f. Global Citizenship Education (GCE) – may include items a. to d. above
5. In your discussions with your child, **encourage them to engage in rational critical thinking** with respect to what they are being taught in school, or what they see online, or in the media, challenging those narratives that are not rooted in truth. You will need to explain to them the difference between a narrative – which can very often be a curated and selective adaptation of the real truth. This may be justified by the media as necessary to avoid spreading hate and causing civil unrest. This is censorship of course, and your children needs learn to understand that. The truth, the whole truth, and nothing but the truth should be the gold standard for your children to follow, and to expect.
6. Make your children aware that **online sources such as Wikipedia and AI platforms cannot be relied upon** for neutral / factual responses on "controversial topics" such as gender, race, climate, global governance (e.g. Agenda 2030) or Cultural Marxism (e.g. indoctrination via the media and schools) – the last two are often flagged as conspiracy theories. Both Wikipedia and the AI platforms draw from mainstream media sources among others, hence they will tend to be aligned with mainstream narratives. https://youtu.be/lazFlwERZ-w
7. **These are useful resources for responding to your child on the topic of gender ideology**
   Toolkit: https://www.gendertoolkit.com/
   - the site will ask you to enter some basic information including an email address.
   Transgender Trend School Resources: https://www.transgendertrend.com/schools-resources/
   Videos: https://sophiateachers.org/promo/responding-to-transgender-ideology/
   These videos were made to help guide Catholic/Christian parents and educators when confronted with children either expressing gender confusion themselves or who have a friend or classmate in this situation. These videos should be helpful to all parents regardless of faith, in terms of dealing with such discussions.
8. For older children, you should consider bringing them through our **comparison of Traditional Social Justice versus Critical Social Justice**, explaining the terminology as you go and highlighting the distorted and highly divisive nature of CSJ Theory and how it is dividing and damaging our society. For Catholic families you should also clarify how CSJT is **fundamentally incompatible** with Catholic Social

teaching regardless of any similarities in language (e.g. “social justice”) and perceived goals. Teach your children what to expect in this regard and to keep any response firm but respectful.

9. **Find other parents who are of the same mindset** as yourself and adopt them as allies for when you need to have a discussion with a principal, BOM or local TD. Work with them to help share the workload for dealing with opt-outs, and in keeping uptodate on what is going at both at a curriculum and broader school level.

10. C.S. Lewis in the “THE ABOLITION OF MAN”, laments: “*The task of the modern educator is not to cut down jungles but to irrigate deserts. The right defence against false sentiments is to **inculcate just sentiments**. By starving the sensibility of our pupils we only make them **easier prey to the propagandist when he comes**. For famished nature will be avenged and a hard heart is no infallible protection against a soft head.*”
Lewis is highlighting **the need for education grounded in moral principles, objective truth and rational critical thinking**. The starting point for this needs to be in the home, now more than ever.

11. Encourage your child to take part in **extracurricular activities that reflect your family’s values** and provide opportunities to connect with other like-minded families. Some examples that parents have shared are faith based groups such as Fearless, Síol, The Upper Room, The Home of the Mother, or Holy Family Mission.

12. **Increase your knowledge of the curriculum** subject matter and how it is being taught. For example, the Natural Women’s Council have produced a ConnectED guide and supporting documents to help parents get to grips with the challenges of the current curriculum. Check for new versions of the related documents as these tend to be updated on an annual basis.
https://www.naturalwomenscouncil.ie/campaigns#connected

13. **Participate in any surveys and curriculum reviews** that are open to parental input. As well giving you a voice, this will also help you to increase your awareness of the curriculum content.

14. You need to **broaden your knowledge of what is happening in our society** and the education system. You will not learn this from the mainstream media. How many mainstream programs or articles have you seen covering **Agenda 2030** for example? Very few, and there is a reason for that. You must start viewing alternative media. In Ireland, I recommend people start with Gript Media.
Using Alternative Media to Counter Mainstream Propaganda and Narrative Indoctrination:
https://youtu.be/T4eSPr-gYX8)

15. Once you have established a baseline of knowledge that makes you confident enough to **discuss with others** the challenges and issues you have with the curriculum, start engaging in those discussions both with people in your immediate circle or even people you just happen to encounter on a day-to-day basis. We recommend the “**five a day**” rule, i.e. having five conversations a day with people. The objective is not to get someone to agree and share your concerns right away. The goal is to open people’s eyes, get them to question what is happening in schools, and encourage them to take action, such as looking at their own children’s schoolbooks, watching a related Youtube video, starting to check out alternative media sources, or reading this document.

16. **Look after your own physical, mental and spiritual health** so that you can be there for your children and be vigilant on a daily basis with what is going on in their school(s). This battle is only starting in Ireland. This poison has been injected into our school and academic systems and it’s going to take years to get it out. You need to be prepared for the long haul.

17. Remember that even the pre-school **Aistear curriculum** has also been contaminated with ideological messaging, so as soon as a child is spending time outside of the home, you need to start taking action.

    Aspects of social justice, racial justice, climate justice and Global Citizenship Education will appear in the recommended books. Gender isn’t there yet in the core curriculum but with anti-bullying policies, they could get exposed to it that context.

18. Check out **The Countess Resources**



It's worth taking a look at The Countess website where they have posted a number of guides to help support parents/guardians, school principals and clubs and youth groups.

Raising Concerns About Ideologies in Schools:
https://thecountess.ie/ideologies-in-irish-schools-parents-guide/

Gender and Law Guides: https://thecountess.ie/guides/

19. A number of parents rights groups in other jurisdictions have started issuing **Notice of Liability letters** to school principals and school boards with respect to their children being potentially harmed as a result of being exposed to inappropriate content in school. In an Irish context, the lack of safeguarding assessments and the ignoring of medical best practice in terms of facilitating the social transition of minors in school could provide serious grounds for a legal case if it came down to it. There is nothing to stop parents engaging in this right now before any formal campaign to do so is launched.
20. **Be vigilant.** In general, you will need to copy the Principal, BOM, Patron, Minister, and Department, and ideally another trusted parent, on any correspondence, particularly in relation to opt-outs or escalations. Ensure that all parties are included in all replies, forwarding to parties who weren't copied as necessary. You want a full and complete record of communication with no one able to use the excuse that they were not aware. Treat the engagement as if it may ultimately end up a court of law. Emails will be ignored so follow-up is necessary until a response is received in a timely manner.
21. **If anyone attempts to overrule your authority** as a parent, you need to request that they show you where they have the legal authority to overrule you as the primary educator of your child.
22. **Adoption of the Living Love SPHE Resource for Senior Cycle.** As covered earlier, this resource can be adopted by both Catholic and non-Catholic schools and is grounded in medical and biological reality, unlike the ideology of the standard content from the NCCA and Third Parties.
23. **Recommended Reading.** Later is this document we cover a number of recommended books for parents and teachers alike to check out. Three books in particular stand out and these are covered in this Youtube video with related supporting links (including author interviews) in the video description. https://youtu.be/X0a2zAXksJ4

In Conclusion

What is taking place in Irish classrooms today is no longer about being kind and inclusive to gender confused children and youth, of which there has always been a relatively small percentage in the population. It's far more insidious and pervasive than that. It's about fundamentally redefining human anthropology, separating the mind, one's "Gender Identity", from the biologically sexed body, which is relegated to being an accident of nature, and which for some may not be aligned with their "sex assigned at birth". For this is the definition that we see in the curriculum and school books. And in the worst case, it is being presented as a form of evangelisation, and as a cure-all for the normal distress and discomfort experienced by children and youth, particularly as they approach puberty. Consider such an approach for children who are gender non-conforming, children who are on the autism spectrum, children who may ultimately grow up to be same sex attracted, or children who are suffering from mental health issues, whether triggered by sexual abuse or not. This is where the notion of safeguarding is so important, and yet it is non-existent for the new curriculum, its supporting materials, or related to engagements such as Stand-Up weeks and LGBTQ Quality Marks.

Gender Ideology in our schools, is but a cog in a larger **Critical Social Justice** wheel that extends to topics such as identity politics focused on race/intersectionality, decolonization, climate change / climate alarmism / sustainable development and Global Citizenship Education, all originating from UNESCO and the UN, and then being driven home by a small army of national NGOs and our education system at all levels, including pre-school, with the advent of the new Aistear curriculum.

Even if your child doesn't succumb to expressing doubts regarding their "gender identity", they will be recruited as "allies" for their gender confused classmates, anti-racists, "allies for the oppressed" in the broader scheme of identity politics, or as climate activists to save the planet.

We must re-iterate that the guiding force for this is **Agenda 2030** and the **United Nations Sustainable Development Goals** (or SDGs for short) as in the **Education 2030** philosophy we see implemented in the curriculum. This is coming top down at an institutional level with the veneer of academic Critical Social Justice theory being used to justify it on the one hand, and Billionaire and tax-payer funded astro-turfed activism on the other. The threat to child welfare is real – hence the absence of any safeguarding assessments. The threat to national sovereignty and individual agency and freedom is equally real.

By submitting to the **moral relativism** and rejection of objective truth that sit at the heart of Critical Social Justice Theory, Irish children are being made "**easier prey for the propagandist when they come**" (as C.S.Lewis would say), and this is being done willingly and openly by the Irish establishment.

The only people who can stop this are parents/guardians and extended family – whether your child is entering pre-school, where they will be introduced to critical social justice themes as part of the Aistear curriculum, or whether they are entering university, and everything in-between, this has to be stopped. Parents must assume their parental role of protectors, pushing back on the aggressive agenda that is targeting their children, and that is seeking to redefine what it is to be human. If you're not careful, your children are set to become part of this experiment. It's that fundamental.

Curriculum Documents and Toolkits Online

Relationships and Sexuality Education 1: https://curriculumonline.ie/getmedia/95f491aa-1038-4c91-9e52-5e435b6a7618/Relationships-and-Sexuality-Education-1-Unit-of-learning.pdf

Relationships and Sexuality Education 2: https://curriculumonline.ie/getmedia/5f17c8ef-7821-446d-bc3f-3a15c12c08c9/Relationships-and-Sexuality-Education-2-Unit-of-Learning.pdf

Relationships and Sexuality Education 3: https://curriculumonline.ie/getmedia/58f402d2-e8bd-4df5-ad56-eb18b03ca2a9/Relationships-Sexuality-Education-3-Unit-of-Learning.pdf

RELATIONSHIPS & SEXUALITY EDUCATION 5: https://www.curriculumonline.ie/getmedia/39802a4c-7e8d-488f-876c-fd73e2081e8c/RSE-5-for-publication.pdf

Senior Cycle SPHE - Strand 2 | Relationships and Sexuality:
https://curriculumonline.ie/getmedia/6625953d-db27-4e9e-8cb2-4af0c9694951/Expectations-of-learning_2-3_Final.pdf

Junior Cycle SPHE Toolkit:
https://curriculumonline.ie/junior-cycle/short-courses/sphe/sphe-2023/sphe-toolkit/

Resources for teaching and learning in SPHE
https://www.curriculumonline.ie/junior-cycle/short-courses/sphe/sphe-2023/sphe-toolkit/resources-for-teaching-and-learning-in-sphe/

The Consent Ed Project: https://www.gov.ie/en/department-of-justice-home-affairs-and-migration/publications/the-consent-ed-project/

OIDE Post-Primary Resources: https://oide.ie/post-primary/home/

OIDE Junior Cycle SPHE Resources:
https://oide.ie/post-primary/home/wellbeing/sphe-junior-cycle/resources/

OIDE Junior Cycle Wellbeing Resources (SPHE and CSPE):
https://oide.ie/post-primary/home/wellbeing/

Resource Materials for Relationships Sexuality Education - First and Second Year Junior Cycle:
https://oide.ie/wp-content/uploads/2024/11/RSE-Manual-1st-and-2nd.pdf

OIDE Junior Cycle Climate Action and Sustainable Development Resources:
https://oide.ie/post-primary/home/casd/

OIDE Primary Resources: https://oide.ie/primary/home/

OIDE Primary Wellbeing Resources: https://oide.ie/primary/home/wellbeing/

OIDE Primary Social & Environmental Education Resources
https://oide.ie/primary/home/social-environmental-education/social-environmental-education/

Resource Materials for Relationships Sexuality Education - Junior and Senior Infant classes
https://oide.ie/wp-content/uploads/2024/11/RSE-Manual-JI-and-SI.pdf

Misc Reference Material and Useful Websites

NCCA Strategic Plan 2022-2025: https://ncca.ie/media/5515/strategic-plan-2022-2025.pdf

Child Protection Procedures for Schools 2025
https://assets.gov.ie/static/documents/09fe3ad4/Child_Protection_Procedures_for_Schools_2025.pdf

TDs say entire SPHE course needs review after 'Family A' uproar:
https://gript.ie/tds-say-entire-sphe-course-needs-review-after-family-a-uproar/

Advancing gender equality in and through education:
https://www.ei-ie.org/en/dossier/1299:advancing-gender-equality-in-and-through-education

Council of Europe body calls for ban on conversion practices
https://www.coe.int/en/web/portal/-/council-of-europe-body-calls-for-ban-on-conversion-practices

Ombudsman sees no issue with BeLongTo telling teachers to lie to parents:
https://gript.ie/ombudsman-sees-no-issue-with-belongto-telling-teachers-to-lie-to-parents/

Like Lambs to the Slaughter - How the government intends to sacrifice our babies and toddlers at the altar of social justice: https://progressingoffthecliffsedge.substack.com/p/like-lambs-to-the-slaughter

The Rise of "Woke": From Postmodernism and Critical Theory To Identity Politics
https://www.youtube.com/watch?v=6TTZswYxGKM

How Education Became Indoctrination: Dr Stephen Hicks: https://youtu.be/ts7CEFQM2bE

Former Woke Mom Exposed "Gender-Affirming Care" Fraud: https://youtu.be/lsV0dDyTMBA

Can We Escape the Trans Madness? | Miriam Grossman: https://youtu.be/8YUTLd0tNTE

DIVINI REDEMPTORIS ENCYCLICAL OF POPE PIUS XI ON ATHEISTIC COMMUNISM:
https://www.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19370319_divini-redemptoris.html

Has Toxic Wokery Been Put to Sleep? A Call for Reason in a Fractured World
https://www.psychreg.org/has-toxic-wokery-been-put-sleep-call-reason-fractured-world

'Down the Rabbit Hole' Gender Exposé - Uncomfortable Truths Episode One
https://youtu.be/FA2qGjY-iBc

Recommended Websites and Channels

Transgender Trend: https://www.transgendertrend.com/

Genspect: https://genspect.org/ and https://www.youtube.com/@Genspect

SEGM - Society for Evidence Based Gener Medicine: https://segm.org/ and https://www.youtube.com/@segm_ebm

The Countess – Advocating for Women and Girls in Ireland: https://thecountess.ie/

Athena Forum - A European initiative for sex-based rights: https://athena-forum.eu/

Its Not In Schools: https://itsnotinschools.com/ and https://www.youtube.com/@loganlancing

Parents Rights Alliance: https://parentsrightsalliance.com/

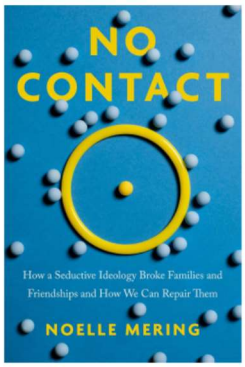
Irish Education Alliance: https://irisheducationalliance.com/

Safe Schools Alliance UK: https://safeschoolsallianceuk.net/

Sex Matters: https://sex-matters.org/ and https://www.youtube.com/@sexmattersorg

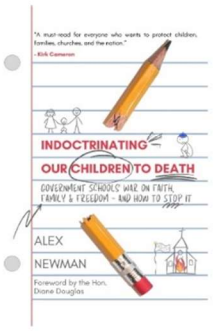
New Discourses: https://newdiscourses.com/ and https://www.youtube.com/@newdiscourses

Recommended Books



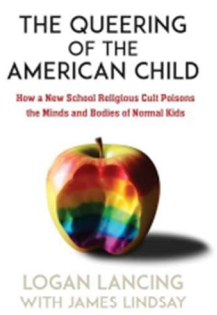
No Contact: How a Seductive Ideology Broke Families and Friendships and How We Can Repair Them (2026) by Noelle Mering

An incisive exposé of the widespread, politically motivated "no contact" movement that deconstructs the ideology behind this trend and equips readers to avert estrangement and repair broken relationships. While in the past, relationships tended to rupture over issues like abuse, today increasingly people are estranged because of politics. More than 68 million Americans are currently estranged from close family members. An ideology that threatens not just relationships but the entire fabric of society. By laying bare the forces behind this destabilizing movement, Mering helps readers to see clearly what is happening, confront it, and work with their families to heal, repair, and strengthen relationships. No Contact empowers readers with a clear-eyed and compassionate perspective that rejects the pernicious ideology undermining our most intimate and necessary relationships.



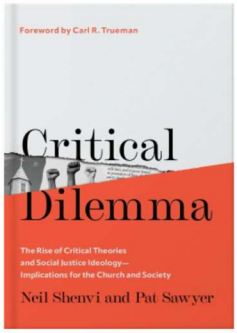
Indoctrinating Our Children to Death: Government Schools' War on Faith, Family, & Freedom – And How to Stop It (2024) by Alex Newman

Building on over a decade of research and investigative reporting into the indoctrination, sexualization, and dumbing down of children, Alex Newman documents the untold history behind government education and its founders like nobody has ever done before. Among other bombshells, the book proves that the system is not "broken," but is working well when considering the goals of its architects. These goals included turning Americans away from God, fundamentally transforming the nation away from its constitutional foundations, and more. Using primary-source documentation, interviews, and insights from leading experts, Newman not only diagnoses the problem but also offers true solutions that are long overdue.



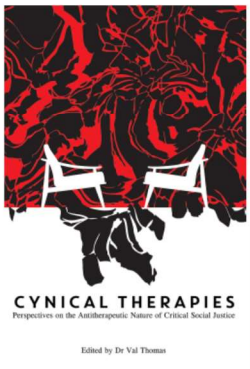
The Queering of the American Child: How a New School Religious Cult Poisons the Minds and Bodies of Normal Kids by Logan Lancing, James Lindsay

American children are learning a lot about sex, "gender," and sexuality in their schools. Administrators, teachers, and librarians are obsessed with pushing inappropriate topics onto kids, all in the name of "inclusion." Children today learn that they were "assigned a sex at birth" and can change their sex or "gender" at will. Kids are no longer learning to read, write, or do math, but they are learning how to be "radical gender" activists. Schools keep parents in the dark, hiding critical information about the health and well-being of their children. Once initiated, children "experience the queer" as they adopt a new cult identity and embark on the destructive path of social and medical "transition." The authors explain what Queer Theory is, where it comes from, how it got into schools, and what it's doing to children nationwide.



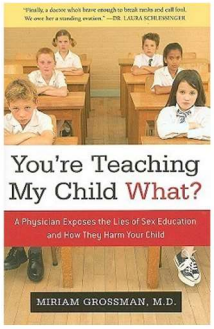
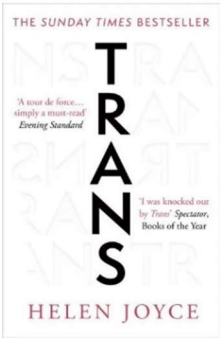
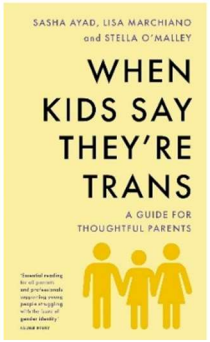
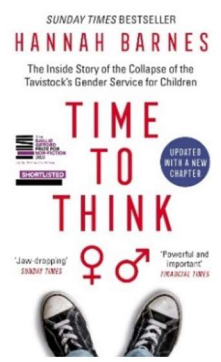
Critical Dilemma: The Rise of Critical Theories and Social Justice Ideology—Implications for the Church and Society (2026) by Neil Shenvi & Pat Sawyer

Where Are Critical Theory and the Social Justice Movement Taking Us? Critical theory and its expression in fields such as critical race theory, critical pedagogy, and queer theory are having a profound impact on our culture. Contemporary critical theory's ideas about race, class, gender, identity, and justice have dramatically shaped how people think, act, and view one another. Critical Dilemma exposes the false assumptions at the heart of critical theory, arguing that it poses a serious threat to both the church and society at large. Drawing on exhaustive research and careful analysis, Shenvi and Sawyer condemn racism, urge Christians to seek justice, and offer a path forward for racial healing and unity while also opposing critical theory's manifold errors.



Cynical Therapies: Perspectives on the Antitherapeutic Nature of Critical Social Justice (2023) by Dr Val Thomas

Traditional therapy practice is facing a crisis due to the increasing influence of Critical Social Justice (aka 'wokeness'). Activists are reframing the narrative of therapy, seizing control of professional bodies and institutions, and teaching future therapists to view their primary role as changing society. Any critique is cancelled: critics are characterised as reactionary and bigoted. A diverse group of authors present critical perspectives on the antitherapeutic nature of Critical Social Justice. How did therapy become vulnerable to a political authoritarian ideology? What are the implications of gender ideology for therapeutic practice? What are the implications of the politicisation of professional bodies and training institutes for counselling and psychotherapy? Some thoughts are offered about how to push back.

	**Stolen Youth - How Radicals Are Erasing Innocence and Indoctrinating a Generation** by Karol Markowicz & Bethany Mandel The left is waging an all-out battle on the family. They make our children miserable, lead them to question every building block of society, and rebuild their entire concept of reality. Stolen Youth provides an urgent deep dive into issues surrounding the current woke indoctrination happening in politics, education, medicine, mental health, entertainment, and culture. These issues may seem subtle, insidious, and hard to make sense of, but armed with the information provided, we now have a framework from which to fight. Simply trying to parent our children well and create a healthy and happy home environment is no longer enough. We must now go on the offense to protect our kids, and this book sheds a bright light on the reason why. We can no longer afford to stay ignorant. Our children's lives and the survival of our families are at stake.
	**You're Teaching My Child What?: A Physician Exposes the Lies of Sex Ed and How They Harm Your Child** by Miriam Grossman If you think sex education is still about the birds and the bees, think again. And it's not about science either. In her shocking exposé, You're Teaching My Child What?, Dr. Miriam Grossman rips back the curtain on sex education today, exposing a sordid truth. Today's sex ed programs aren't based on science; they're based on liberal lies and politically correct propaganda that promote the illusion that children can be sexually free without risk. As a psychiatrist and expert on sexual education, Dr. Grossman cites example after example of schools and organizations whitewashing - or omitting altogether - crucial information that doesn't fit in with their woke agenda.
	**Trans: When Ideology Meets Reality** by Helen Joyce Gender identity ideology is about more than Twitter storms and using the right pronouns. In just 10 years, laws, company policies, school and university curricula, sport, medical protocols, and the media have been reshaped to privilege self-declared gender identity over biological sex. People are being shamed and silenced for attempting to understand the consequences of redefining "man" and "woman". While compassion for transgender lives is well-intentioned, it is stifling much-needed inquiry into the significance of our bodies. If we recommit to our liberal values of freedom of belief, freedom of speech, and robust debate, we scan de-escalate this most vicious of culture wars.
	**When Kids Say They're Trans** by Lisa Marchiano, Stella O'Malley, Sasha Ayad There have been many books written for parents who are facilitating a child's gender transition, but almost none for parents who decide that social or medical transition is not the best option for their child. Written by three professionals working in the field – Sasha Ayad, Lisa Marchiano and Stella O'Malley – When Kids Say They're Trans is explicitly a resource for parents who want their children to flourish, but do not believe that hasty medicalisation is the best way to ensure long-term health and well-being. Parents who have successfully helped their children navigate gender distress without resorting to surgery and hormones have done so by actively taking the reins, not waiting until they found the right therapist or doctor. When Kids Say They're Trans will tell you all you need to know, and will give you the confidence to trust your own instincts.
	**Time to Think: The Inside Story of the Collapse of the Tavistock's Gender Service for Children** by Hannah Barnes The Tavistock's Gender Identity Development Service (GIDS) was set up initially to provide talking therapies to young people who were questioning their gender identity. But in the last decade GIDS referred around two thousand children, some as young as nine years old, for medication to block their puberty. In the same period, the number of referrals exploded and the profile of the patients changed: from largely pre-pubescent boys to mostly adolescent girls, who were often contending with other difficulties. Was there enough clinical evidence to justify such profound medical interventions? This urgent, scrupulous and dramatic book explains how GIDS has been the site of a serious medical scandal, in which ideological concerns took priority over clinical practice.It is a disturbing and gripping parable for our times.

Background Material

Background – Frankfurt School and Critical Theory

The origins of Critical Social Justice Theory (CSJT), which is the academic theory that underpins modern (woke / "progressive") society, and what is taught in our education system, is rooted in Critical Theory. Not often highlighted is the fact that **Critical Theory was initially developed as a tool of Marxist revolution**, specifically cultural revolution. Mao adopted principles from Critical Theory as part of the cultural revolution in China. Whereas traditional Marxism was focused on seizing the means of economic production, Cultural or Neo-Marxism (rooted in Critical Theory) seeks to **seize the means of cultural production**, the production of man himself, through education, media and entertainment. This is the modern form of Marxist revolution that would provide the stepping stone to the end state that Marx saw as Communism. The reader should keep this fact in mind when looking at Critical Theory and its postmodern offshoots. Critical Theory is often presented very differently today by academics and proponents. Terms such as "Cultural Marxism" will often be framed as Far Right Conspiracy Theories, a tactic commonly used by the left to deceive and deflect attention away from reality.

Preview from Karl Marx


THE SEXUAL REVOLUTION

TOWARD A SELF-GOVERNING CHARACTER STRUCTURE

By
WILHELM REICH

Translated by
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ORGONE INSTITUTE PRESS
NEW YORK · 1945

In the preface to his 1945 book "The Sexual Revolution", Willhelm Reich (Frankfurt School) gives this quote from Karl Marx:
"Since it is not for us to create a plan for the future that will hold for all time, all the more surely, what we contemporaries have to do is ***the uncompromising critical evaluation of all that exists****, uncompromising in the sense that our criticism fears neither its own results nor the conflict with the powers that be."*

A similar quote can be found here:
https://www.marxists.org/archive/marx/works/1843/letters/43_09.htm

While Critical Theory had not yet been developed, we can see the germ of the idea of what was to come.

1922 Moscow Meeting at the Marx-Engels Institute

This gathering, held in late 1922 (or sometimes dated to early 1923) at the Marx-Engels Institute in Moscow, is frequently cited in critical histories of 20th-century communism, particularly in discussions of the shift from economic/classical Marxism to cultural strategies for undermining Western societies.

Context and Participants

Following the failure of immediate proletarian revolutions in Central Europe (notably the collapse of Béla Kun's short-lived Hungarian Soviet Republic in 1919), Soviet leaders recognized that traditional Marxist predictions of worker uprisings in advanced capitalist countries were not materializing. Lenin and the **Comintern** sought alternative long-term approaches.

Key attendees (as described in multiple accounts):

- **Karl Radek** (Polish-German Bolshevik, close to Lenin): Lenin's personal representative and a leading Communist International (Comintern) figure. He arranged or presided over the meeting. He was a journalist, propagandist, prolific writer, and a key organizer of international communism. He advocated for spreading world revolution and supported the "long march" through cultural and political institutions when immediate proletarian uprisings in the West failed.
- **Felix Dzerzhinsky** (Djerzhinski): Founder and head of the Cheka (Soviet secret police), ensuring security, intelligence, and operational integration. Modern historians see him as one of the main architects of the Soviet police state that later evolved into the NKVD and KGB.
- **György (Georg) Lukács**: Hungarian Marxist philosopher and "People's Commissar for Education and Culture" under Béla Kun. He already experimented with radical cultural policies, including aggressive

sexual education and attacks on traditional family/religious values in Hungary. Widely regarded as one of the founders of Western Marxism and a major influence on 20th-century critical theory.

- **Willi Münzenberg**: German communist, Comintern operative, and master propagandist. Tasked by Lenin around 1921 with organizing international solidarity and propaganda, he built an extensive network of front organizations, media outlets, and cultural initiatives that advanced Soviet and Comintern interests while masking direct communist control.

Purpose and Decisions

According to the narrative (drawn from later reconstructions rather than widely available primary minutes), the participants concluded that a direct assault on Western economies and political systems had failed. They advocated a "cultural revolution" or "long march through the institutions" to erode the cultural and moral foundations of bourgeois society from within.

Core elements of the strategy:

Use of intellectuals and culture: Recruit and deploy Western academics, artists, writers, and educators to "decompose" (undermine) Western civilization.

Incorporation of Freud: Blend Marxism with psychoanalysis to attack the family, sexual norms, and authority structures (a key influence on later Frankfurt School thinkers).

Sexual liberation and moral subversion: Promote "sexual anarchy," critique of traditional morality, and erosion of Christianity and the nuclear family as tools of revolutionary change. Reich and Marcuse were very much on this page.

Front organizations and propaganda: Münzenberg's expertise in creating seemingly independent cultural, peace, and anti-fascist groups to mask communist influence. The Soros Open Societies Foundation is a modern-day exemplification of this.

This approach is seen as a precursor to **Cultural Marxism** — shifting focus from economic base to superstructure (culture, education, media, family).

Historical Status and Controversies

This meeting is well-documented in secondary conservative and anti-communist literature (e.g., works referencing Ralph de Toledano or similar analyses) but is often treated sceptically or ignored in mainstream academic histories of Marxism. Primary Soviet archives on the exact proceedings are not widely publicized or may not exist in open form. Proponents view it as a deliberate strategic pivot that profoundly influenced postmodernism, critical theory, and identity-focused activism in education and culture.

First Marxist Work Week

Felix Weil was a German-Argentine Marxist intellectual, patron, and philanthropist best known as the primary financial founder of the **Institute for Social Research** (Institut für Sozialforschung) in Frankfurt, Germany, the institutional home of the Frankfurt School and Critical Theory.

In 1922–1923, he organized the First Marxist Work Week (Erste Marxistische Arbeitswoche), a private symposium in Thuringia attended by key Marxist thinkers, including:

- Georg Lukács
- Karl Korsch
- Friedrich Pollock (his close friend and later associate)
- Others such as Karl August Wittfogel

The success of this gathering inspired Weil to create a permanent, independent institute for Marxist-oriented social research. Using his personal wealth and an endowment from his father, he founded the **Institute for Social Research** in 1923 at Goethe University Frankfurt. It was officially attached to the university but designed to have significant autonomy.

The Frankfurt School



The Institute aimed to **study society through a Marxist lens**, focusing on topics like the labour movement, the failures of orthodox Marxism, and broader cultural and social issues. Carl Grünberg became its first director, followed by Max Horkheimer in 1930, who shifted it toward the interdisciplinary **Critical Theory** approach. The Frankfurt School Marxists could see that there was little appetite at the time for the traditional form of Marxist revolution, and looked to the fields of sociology, philosophy and psychology to find an alternative path to revolution.

Key first-generation figures include **Max Horkheimer** (director, who formalized "Critical Theory" in his 1937 essay "Traditional and Critical Theory"), Theodor W. Adorno, Herbert Marcuse, Walter Benjamin, and Erich Fromm. With the rise of Nazi Germany, many of the Frankfurt school (who were primarily Jews) moved to the US. With the assistance of socialist and humanist "education reformer" **John Dewey** and his disciples, they found a new home at Columbia University's important Teachers College in 1934. Dewey had been a leading "philosopher" and "educator" at Columbia, retiring just a few years before the Frankfurt School influx was in full swing. Others settled at Berkeley, Princeton, and Brandeis.

With **Rockefeller** money, Dewey would play a key role in helping the Frankfurt School put down roots in the US. The importation of Frankfurt School luminaries was a match made in totalitarian heaven, as Dewey and his disciples had much in common with his fellow social revolutionaries. Dewey was a devoted fan of the Soviet model. He wrote glowing reports about the supposed successes of Soviet communism in the "New Republic" magazine. Dewey was especially infatuated with the indoctrination centers masquerading as schools—and particularly how they were **instilling a "collectivistic mentality**" in the children. Dewey's collectivist, anti-Christian "religious humanism" also appealed to the Frankfurt operatives. Once they had established themselves at Columbia and other prestigious U.S. academic institutions, the Frankfurt School's rhetoric had to change, at least superficially, as Americans were still ardently devoted to God, country, family, and individual liberty. And so, instead of speaking openly of Marxism and communism, Frankfurt School subversives spoke of "dialectical materialism." Instead of attacking the family, they attacked "patriarchy." But the agenda remained the same.

During their exile they blended Marxism with insights from Freud, Hegel, Kant, Weber, and Nietzsche. A second generation was led by Jürgen Habermas. Marcuse's "**Eros and Civilization**" helped shape the subcultures of the 1960s and influenced the gay liberation movement. In his 1970 article, "**Marxism and the New Humanity: An Unfinished Revolution**", Marcuse states: *"The development of socialist institutions and relationships requires, rather, a new type of man, **a different type of human being**, with new needs, capable of finding a qualitative different way of life, of constructing a qualitatively different environment. "*

From his 1969 An Essay on Liberation, Marcuse states: "*The new sensibility and the **new consciousness** which are to project and guide such **reconstruction** demand **a new language** to define and **communicate the new 'values'"**.*

The Institute became the key vehicle for developing Western Marxism / Critical Theory, blending Marxism with psychoanalysis, cultural critique, and later identity-focused analyses — ideas that influenced postmodern feminism, queer theory, intersectionality, and critical pedagogy.

Key Tenets and Impacts

Critique of Society: Unlike traditional theory that seeks to understand or describe the world, Critical Theory aims to critique and transform it. It exposes structures of domination, alienation, reification (treating social relations as things), and ideology that maintain inequality.

Interdisciplinary Approach: Combines philosophy, sociology, psychology, economics, and culture. It analyses how capitalism, mass culture ("culture industry"), technology, and Enlightenment rationality itself can become instruments of domination (Dialectic of Enlightenment by Horkheimer and Adorno).

Emancipation and Praxis: Rooted in historical materialism but expanded beyond economics to culture, psychology, and communication. It seeks human freedom from unnecessary constraints, often through immanent critique (critiquing society by its own standards) and revealing contradictions.

Scepticism of Objectivity: Knowledge is socially situated; "neutral" science or reason can mask power relations. Later developments (Habermas) emphasize communicative rationality and the public sphere.

Broader "critical theories" today extend to feminism, postcolonialism, critical race theory, and queer theory, sometimes called **Critical Social Justice** applications, shifting focus from class to intersecting identities, discourse, and cultural power.

Impact on Modern Education and Society

In education, Critical Theory influenced **critical pedagogy** (e.g., Paulo Freire's Pedagogy of the Oppressed), emphasizing conscientization (**critical consciousness**), student empowerment, and **education as a tool for liberation** rather than reproduction of dominant norms. It **critiques** hidden curricula, **standardised testing**, and **canonical knowledge** as tools of socialisation into oppressive systems.

Broader impacts include:

- Cultural studies, media critique, and literary theory.
- Challenges to positivism and grand narratives.
- Foundations for postmodern and identity-based critiques (though tensions exist between Frankfurt School's lingering universalism and postmodern relativism).

Legacy and Criticisms

Critics argue that Critical Theory can become totalising (everything is power/oppression), **pessimistic**, or detached from empirical rigor and individual agency. Its evolution into applied forms in institutions raises debates about whether it promotes genuine emancipation or **new forms of orthodoxy and division**.

The **absolutism of the oppressor/oppressed binary** is very often applied without nuance, which is not reflective of the reality of human existence (which more closely represented as multiple shades of grey). This can lead to social chaos and the destruction of societies, which critics would argue is by design if those societies are Western ones.

Author, James Lindsay describes it as such: *"critical theory is a tool for delegitimizing a real thing for not being some kind of sociopolitical ideal thing that cannot even exist. The way it works is by holding the real thing up to the standards of an imaginary ideal rather than against the contingencies of reality and criticizing it with the aim of breaking people's faith in it, simply for existing in reality. It's a wicked tool almost always used to undermine something legitimate so that something illegitimate can replace it (dialectics)."*

The **New York School for Social Research** exists to this day: https://www.newschool.edu/nssr/about-us/ while the re-established **Institute for Social Research** in Frankfurt is also still with us**:** https://www.ifs.uni-frankfurt.de/institute.html

https://en.wikipedia.org/wiki/Willi_M%C3%BCnzenberg
https://www.discoverthenetworks.org/individuals/willi-muenzenberg/
https://www.aei.org/articles/munzenbergs-men/
https://en.wikipedia.org/wiki/Felix_Dzerzhinsky
https://en.wikipedia.org/wiki/Gy%C3%B6rgy_Luk%C3%A1cs
https://plato.stanford.edu/entries/lukacs/

https://en.wikipedia.org/wiki/Karl_Radek
https://thecharnelhouse.org/2014/12/24/karl-radek-bolshevik-revolutionary/

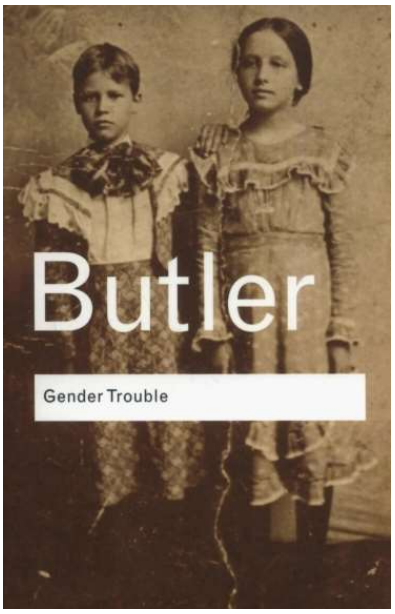
https://en.wikipedia.org/wiki/Felix_Weil
https://thecharnelhouse.org/tag/felix-weil/

The First Marxist Work Week — an 'Argentine Riddle' wrapped in mystery inside an enigma
https://ian-gardner.medium.com/the-first-marxist-work-week-an-argentine-riddle-wrapped-in-mystery-inside-an-enigma-22a3d1b15cb2

Lukács and the Early Frankfurt Institute: An Interview with Alexander Dmitriev
https://www.jhiblog.org/2022/04/13/lukacs-and-the-early-frankfurt-institute-an-interview-with-alexander-dmitriev/ or https://archive.ph/1WtCh
The Frankfurt School: Conspiracy to Corrupt *By Timothy Matthews*
https://archive.org/details/the-frankfurt-school-timothy-matthews

The Frankfurt School: https://www.marxists.org/subject/frankfurt-school/index.htm
The Frankfurt School and Critical Theory: https://iep.utm.edu/critical-theory-frankfurt-school/
The red idol, or the destruction of the mind
https://neweasterneurope.eu/2023/10/06/the-red-idol-or-the-destruction-of-the-mind/
https://archive.ph/kkGVL
Western Marxism: https://en.wikipedia.org/wiki/Western_Marxism
The FRANKFURT SCHOOL: Cultural Revolution
http://www.angelusonline.org/index.php?section=articles&subsection=show_article&article_id=2514
Frankfurt School Weaponized US Education Against Civilization
https://www.theepochtimes.com/opinion/frankfurt-school-weaponized-u-s-education-against-civilization-3137064
Origins of US Public Education (See page 21 onwards)
https://stmichaelschool.us/files/Origins-of-Public-Education-Alex-Newman.pdf
Social Justice, Critical Theory, and Christianity: Are They Compatible? – Part 2
https://shenviapologetics.com/social-justice-critical-theory-and-christianity-are-they-compatible-part-2-2/
How John Dewey Used Public 'Education' to Subvert Liberty
https://illinoisfamily.org/education/how-john-dewey-used-public-education-to-subvert-liberty/
How the Rockefeller Foundation Imported Leftist Academics
https://www.phyllisschlafly.com/family/colleges/how-the-rockefeller-foundation-imported-leftist-academics/
The Essence of Critical Theory: https://youtu.be/G8RPp_CxDrY
The Queering of the American Child: How a New School Religious Cult Poisons the Minds and Bodies of Normal Kids (2024) by Logan Lancing and James Lindsay:
https://www.amazon.co.uk/Queering-American-Child-Religious-Poisons/dp/B0CSP4L1T9
A Christian Response to Wokeness (FULL VIDEO) | Noelle Mering | Leadership Institute:
https://www.youtube.com/watch?v=3wy0MY_EmDE
Noelle Mering | Staying Awake in an Age of Ideology | 2023 Defending the Faith Conference:
https://www.youtube.com/watch?v=DA1ucK4GMgs
EWTN's "A Wolf In Sheep's Clothing II - The Gender Agenda":
https://ondemand.ewtn.com/Home/Play/en/381-371413
The Rise of "Woke": From Postmodernism and Critical Theory To Identity Politics
https://youtu.be/6TTZswYxGKM

Background - Postmodern Feminist Theory



Later in this document, we will cover the topic of **Critical Social Justice Theory** (CSJT) which is the umbrella under which Critical Theory, Feminist Theory, Intersectionality and Queer Theory fall. The summaries below are presented purely as information without commentary. In the context of this document, it is the treatment of the term "gender" that will be of most interest and this section will cover the view of gender that we see enshrined in CSJT and which has made its way into the school curriculum.

Postmodern feminism emerged in the 1980s–1990s as a response to the limitations of earlier feminist waves, particularly second-wave feminism's emphasis on universal women's experiences and shared oppression. It draws heavily on postmodernism and post-structuralism (e.g., **Jean-François Lyotard's** rejection of "grand narratives," **Michel Foucault's** ideas on power/knowledge, **Jacques Derrida's** deconstruction) and French feminist thought. Key figures include **Judith Butler** (Gender Trouble, 1990), Hélène Cixous, Luce Irigaray, and Donna Haraway.

Key Tenets:

- **Social Construction of Gender**: Gender is **not natural or biological** but socially constructed through language, discourse, and cultural practices. Butler famously argued that **gender is performative**—repeated actions that create the illusion of a stable identity rather than expressing an inner essence.
- **Rejection of essentialism and universal categories:** There is no single "woman's experience"; identities are multiple, fragmented, and intersectional (shaped by race, class, culture, etc.).
- **Deconstruction of binaries** (male/female, nature/culture) and critique of patriarchal power structures embedded in language and knowledge systems.
- Emphasis on difference, fluidity, and local narratives over grand theories of liberation.

It shifts focus from achieving equality within existing structures to **questioning the very foundations of those structures** with a need for social transformation.

Impact on Education:

Postmodern feminism influences **critical pedagogy** by encouraging the **deconstruction of traditional curricula that reinforce gender norms**. It promotes awareness of how schools construct gendered identities (e.g., **through hidden curricula**, textbooks, or classroom interactions). In practice, it supports diverse representations in literature and history, challenges fixed gender roles in subjects like STEM or physical education, and informs intersectional approaches in gender studies programs. It fosters fluid, student-centered identities and critiques standardized testing or canonical knowledge as potentially oppressive.

Feminist Theory: Perspectives, Contributions and Research Implications
https://soci-science.org/feminist-theory-perspectives-contributions-and-research-implications/
Feminism Theory in Sociology: https://www.thoughtco.com/feminist-theory-3026624
Feminist Pedagogy: https://guides.library.charlotte.edu/c.php?g=1162254&p=8484890
Feminist Approaches to Education: https://thesociologyguy.com/feminist-approaches-to-education/
We are the global champion for gender equality: https://www.unwomen.org/en
Women's Studies Is Not Scholarship: https://youtu.be/qlUlDnvX5-o
Feminism's Buzzwords: How Women's Studies Rewrote Reality: https://youtu.be/KBffq3aKKJo
Feminism's Global Campaign to Emasculate the World: https://youtu.be/uLLRibsjAdA

Background - Intersectionality and Feminist Pedagogy



Definition and Origins

Intersectionality is an analytical framework that examines how multiple forms of social identity—such as race, gender, class, sexuality, disability, nationality, and others—intersect to create unique experiences of privilege and oppression. These identities do not operate in isolation but compound and interact within systems of power. Legal scholar **Kimberlé Crenshaw** coined the term in 1989 in her essay "Demarginalizing the Intersection of Race and Sex," using it to highlight how Black women's experiences were marginalized in both feminist and anti-racist frameworks that treated gender and race as separate axes. The concept builds on earlier work by Black feminists, including the Combahee River Collective (which discussed "interlocking oppressions" in the 1970s), Bell Hooks, Audre Lorde, and Patricia Hill Collins.

In **feminist pedagogy**, which is an approach to teaching and learning rooted in feminist theory that emphasizes empowerment, **critical consciousness,** collaboration, and challenging patriarchal structures—intersectionality serves as a core lens. It evolves from **critical pedagogy** (e.g., Paulo Freire) and pushes beyond single-axis analyses of gender to address complexity in students' and instructors' **lived realities**.

Key Applications in Feminist Pedagogy

Intersectional feminist pedagogy moves beyond simply including diverse voices, toward **transformative** practices:

Curriculum Design: Courses integrate materials that reflect intersecting identities. Examples include analysing literature or history through lenses of race-gender-class or queering texts while considering colonialism and disability. This avoids universalizing "women's experiences."

Classroom Practices: Instructors encourage students to bring their "whole selves," facilitate discussions on positionality (one's own intersecting privileges/oppressions), and use inclusive strategies like varied assessment methods that account for linguistic, cultural, or ability differences. Teachers reflect on their own biases and power dynamics.

Pedagogical Goals: It promotes equity by unveiling hidden curricula that reinforce norms, fosters solidarity across differences, and links personal experience to structural analysis. Kim Case's work on Intersectional Pedagogy (2017) emphasizes engaged learning for **social justice**.

Specific Contexts: In STEM, **it challenges male- and White-dominated cultures**; in digital or writing pedagogy, it supports multilingual or multimodal approaches.

Benefits and Impact

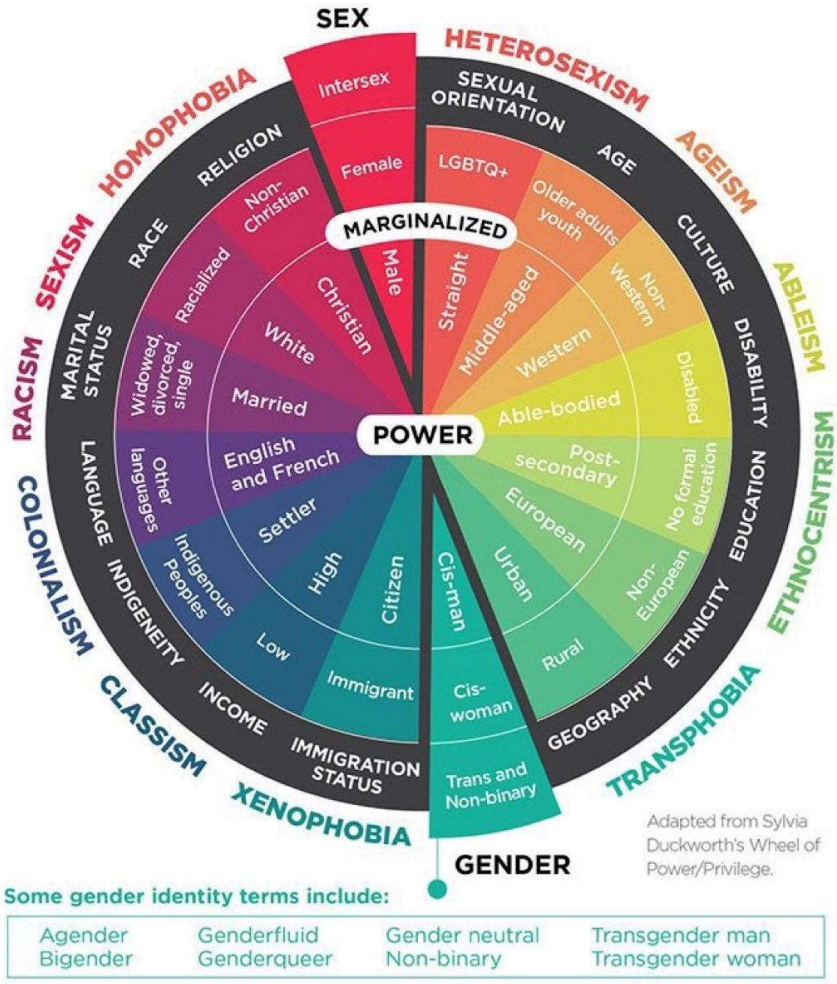
Equity and Inclusion: Supports minoritized students by addressing compounded barriers, improving engagement, retention, and outcomes.
Critical Thinking: Helps students understand power, privilege, and systemic injustice more nuancedly, moving beyond simplistic identity politics.
Broader Influence: Shapes DEI initiatives, inclusive teaching training, and policies on representation in education. It aligns with postmodern feminist and queer theory emphases on fluidity and deconstruction.

Challenges and Criticisms

- **Superficial or Ornamental Use**: Intersectionality can become a buzzword, reduced to listing identities without analysing power structures (what Bell Hooks called "**imperialist white supremacist capitalist patriarchy**" to emphasize systems). This leads to "ornamental" diversity efforts that prioritize optics over transformation.

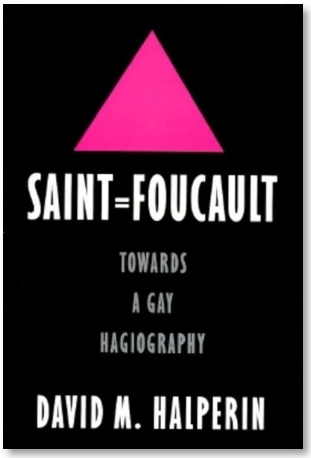
- **Complexity and Implementation:** Teaching it **risks overwhelming students** or creating confusion due to its multifaceted nature. Operationalising it (e.g., data collection, policy) is difficult; small sample sizes limit analysis of higher-order intersections.
- **Potential for Division or Essentialism:** Overemphasis on identity can sometimes hinder coalition-building or essentialise groups. There are debates about whether it centres Black women's experiences too narrowly or dilutes its radical origins.
- **Resistance and Backlash:** In polarized contexts, it faces pushback as "ideological" or divisive.

Wheel of Power and Privilege



Feminism's Long History of Anti-Whiteness: https://youtu.be/dm7lvNRlQHQ
Intersectional feminism: What it means and why it matters right now: https://www.unwomen.org/en/articles/explainer/intersectional-feminism-what-it-means-and-why-it-matters-right-now
Intersectional Pedagogy: https://inclusive-teaching.du.edu/content/intersectional-pedagogy
Promoting Equity in the Classroom with Intersectional Pedagogy: https://www.everylearnereverywhere.org/blog/promoting-equity-in-the-classroom-with-intersectional-pedagogy/
What Is Intersectionality and Why Is It Important? - *Building solidarity in the fight for social justice.* https://www.aaup.org/academe/issues/104-4/what-intersectionality-and-why-it-important
Intersectionality in Education: Rationale and practices to address the needs of students' intersecting identities: https://one.oecd.org/document/EDU/WKP(2023)17/en/pdf
PEDAGOGICAL PRACTICE AND TEACHING INTERSECTIONALITY INTERSECTIONALLY https://www.ualberta.ca/en/institute-intersectionality-studies/media-library/intersectionality-readings/chapter_6_pedagogical_practice_and_teaching_intersectionality_intersec....pdf

Background - Queer Theory



Origins: Queer theory coalesced in the early 1990s, building on gay/lesbian studies, feminist theory, and activism (especially around the AIDS crisis). Teresa de Lauretis coined the term in 1990. It draws from **Foucault's The History of Sexuality** (sexuality as socially constructed and regulated), Eve Kosofsky Sedgwick, Judith Butler, and Gloria Anzaldúa. It emerged from women's studies and gay/lesbian studies but sought to move beyond identity politics.

Key Tenets of Queer Theory

Fluidity and Performativity: Gender and sexuality are not fixed or innate but socially constructed, performative, and unstable. **Heterosexuality is not "natural"** but a privileged norm (heteronormativity).

Anti-Essentialism: Rejects binary categories (straight/gay, male/female) and stable identities. "Queer" functions as a verb—to disrupt, question, or **subvert norms**—rather than just a noun for identity.
Critique of normalization: Examines how power produces and polices identities, advocating resistance to all regulatory regimes around bodies and desires.
Intersectional and transgressive: Often **overlaps with postmodern feminism** but extends to broader challenges to norms of race, class, and ability.

Impact on Modern Education

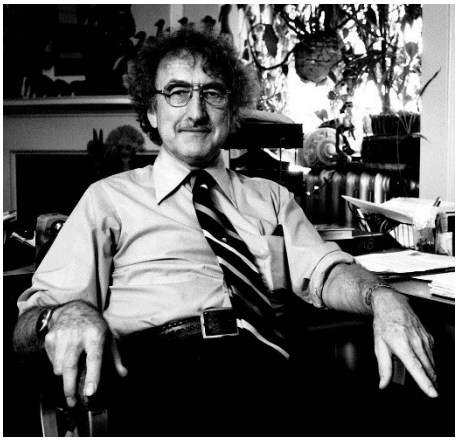
Queer theory underpins **Queer Pedagogy**, which seeks to uncover and **disrupt heteronormative assumptions in schools** (e.g., curricula assuming traditional families, binary gender in sports/locker rooms, or literature). It influences inclusive sex education, LGBTQ+ representation in teaching materials, and policies on pronouns, bathrooms, and student clubs. In higher education, it shapes gender and sexuality studies, **encouraging "queering" of texts and disciplines**—analysing power in seemingly neutral subjects. It promotes safer, more affirming environments for queer students and challenges educators to question their own normative practices.

Overlaps, Distinctions, and Broader Influence of Feminist and Queer Theory

Both theories are post-structuralist, overlapping significantly (Butler is central to both) in **rejecting biological essentialism** and emphasizing discourse/power. Postmodern feminism focuses more on gender, while queer theory broadens to sexuality and **all normativities**. Together, they have transformed modern education by shifting from assimilation/equality models toward deconstruction, inclusion of marginalized voices, and critical examination of hidden biases. This contributes to DEI initiatives, curriculum diversification, and identity-affirming practices, though critics argue they can sometimes prioritize theory over empirical realities or create new orthodoxies. Their legacy is evident in contemporary debates over **gender-neutral language, inclusive literature, and challenges to traditional sex/gender binaries in schooling**.

Introduction to Queer Theory: https://guides.libraries.indiana.edu/c.php?g=995240&p=8361766
Queer Pedagogy: https://academic.oup.com/edited-volume/61768/chapter-abstract/553596380
Queer Theory in Education: https://www.itsnotinschools.com/qt-in-education.html
The Monstrous Lies of Simone De Beauvoir: https://www.youtube.com/watch?v=1KVCUubgYI0
Critique of Simone De Beauvoir: https://x.com/briviagra/status/2056834098384208005?s=46
Feminist Terminology 1: Gender: https://youtu.be/0O4JliVhCJ4
Left vs Left, Derrick Jensen educates Antifa about "Queer Theory": https://youtu.be/Uuk9nS_Yu5E
War on Norms: Derrick Jensen Traces Anarchism, Queer Theory, and Trans: https://youtu.be/syjjpWEfN1s
Thinking Sex: Notes for a Radical Theory of the Politics of Sexuality - Gayle S. Rubin:
https://bpb-us-e2.wpmucdn.com/sites.middlebury.edu/dist/2/3378/files/2015/01/Rubin-Thinking-Sex.pdf

Background – The Origins of Gender Identity – John Money



Pre-1960s: Earlier sexologists (e.g., Magnus Hirschfeld, Havelock Ellis) studied gender-variant people using terms like "inversion" or "transvestism," but lacked the modern distinction between biological sex and psychological gender identity.

1963–1964: The term "**Gender Identity**" first appeared in papers presented at the 23rd International Psycho-Analytic Congress in Stockholm in 1963. Psychiatrists Robert J. Stoller (often credited) and Ralph Greenson at UCLA developed it jointly through their **Gender Identity Research Project**. Stoller defined it as "*the sense of knowing to which sex one belongs... the awareness 'I am a male' or 'I am a female'.*" It was published in 1964.

Psychologist John Money (1921–2006) did not coin the term but played a major role in popularizing and expanding related ideas. In the 1950s, he introduced "**gender role**" (first in print in 1955) to distinguish social/behavioural aspects from biological sex in his work on intersex patients at Johns Hopkins. He helped establish the Gender Identity Clinic at Johns Hopkins in the mid-1960s and used the concepts in theories of psychosexual differentiation. Money emphasised environmental influences (nurture) on gender development in early life.

The Great Experiment of the Rheimer Twins (David and Brian)

Due to a surgical accident in 1965 that destroyed David's genitalia, his parents approached Money for help. He advised them to medically transition David and raise him as a girl (Brenda). He unveiled the initial results in a 1972 book, "Man & Woman, Boy & Girl". It drew contrasts between the behaviour of Brenda and her brother which Money claimed were compelling evidence that little boys and girls are made, not born. However, his assertions couldn't be further from the truth.

After 14 years of psychological pain, David was told the truth by his parents. He chose to begin calling himself David again, and underwent surgical procedures to revert the female bodily modifications. David later married and adopted 3 children. Despite the pain and turmoil of the brothers, for decades, Money reported on Reimer's progress as the "John/Joan case". He described apparently successful female gender development and used this case to support the feasibility of sex reassignment and surgical reconstruction even in non-intersex cases. Sadly, Brian overdosed in 2002 and his twin brother David shot himself in 2004.



David Reimer's case came to international attention in 1997. He told his story to Milton Diamond, an academic sexologist, who persuaded David to allow him to report the outcome in order to dissuade physicians from treating other infants similarly. Soon after, David went public with his story, and John Colapinto published a widely disseminated and influential account in Rolling Stone magazine in 1997.

It transpired that from when they were 6 years old, Money had been sexually abusing the twins during their regular visits. He showed the twins pornography and forced the two to explore each other's genitals and rehearse sexual acts in front of him. Money's rationale for his treatment was his belief that "childhood 'sexual rehearsal play'" was important for a "healthy adult gender identity".

By the time his deception was discovered, the idea of a **purely socially constructed gender identity** and infant Intersex medical interventions had become the accepted medical and sociological standard.

While John Money didn't invent the term **Gender Identity,** his profile did establish the term in **both medical and societal consciousness**. He hypothesised that **nurture could trump nature** with regard to an individual's gender if addressed within the first 2 years of life. Despite the ultimate failure of his experiment, his great idea had already achieved widespread recognition before the truth was ultimately known. He influenced the **treatment paths for Intersex** conditions with a common one-size fits all "normalisation" (transitioning) approach for particular cases. This took no consideration of preserving fertility or the health impacts of cross sex hormones, issues we have to this day in the context of transitioning minors.

The Origin of "Gender Identity": https://philpapers.org/archive/BYRTOO-7.pdf
Author Interview with Sandra Eder: How the Clinic Made Gender
https://ls.berkeley.edu/news/author-interview-sandra-eder-how-clinic-made-gender
Gender Dysphoria Diagnosis: https://www.psychiatry.org/psychiatrists/diversity/education/transgender-and-gender-nonconforming-patients/gender-dysphoria-diagnosis
The concept of gender identity disorder in childhood and adolescence after 39 years
https://pubmed.ncbi.nlm.nih.gov/7996589/
Scandal of doctors who turned a boy into a girl
https://www.independent.ie/irish-news/scandal-of-doctors-who-turned-a-boy-into-a-girl/26123683.html
John Money: The Origins of Gender Identity: https://www.youtube.com/watch?v=tBGrP3AP0_Y
The Monster Behind Gender Theory, and the Atrocious Lie He Based It On:
https://www.youtube.com/watch?v=0Zw1EdRKocI
BBC Horizon - s2004e18 - Dr Money and the Boy with No Penis: https://ok.ru/video/282279676645
Story of David Reimer: A Transgender Experiment: https://www.youtube.com/watch?v=SLFGMWoQaCU
John Money and Pedophilia: https://x.com/WomenReadWomen/status/1921823052527993013

Intersex Treatment Based on Money's Guidance – The Sophie Ottaway Story



In 1986, **Sophie Ottaway** was born with a very rare condition in which the organs in the abdomen do not form correctly in the womb, resulting in babies born with organs such as the bladder or intestines outside the body. Sophie was a boy (Y chromosome present), with a tiny, damaged penis but healthy testes, an Intersex condition. The clinical guidance at that time was based on the assertions of John Money as the scandal of the Reimer Twins had yet to become public knowledge. Sophie underwent a **medical transition** and had her testes removed and a **neo-vagina** created (which subsequently led to complications).

When she reached puberty, Sophie was told that her ovaries had been removed (a lie) and that she needed to go on HRT which led to years of complications, to the point where she came off hormones 5 years ago. Sophie regrets the decisions of her clinicians, particularly the loss of her testes which would have allowed her to become a parent. Sophie is now an advocate for "**informed consent**" which should only be made when an individual is old enough to make it.

SOPHIE'S NON-CHOICE I was born a boy but doctors secretly changed my gender days after birth:
https://www.thesun.ie/health/11267997/born-boy-doctors-secretly-changed-gender-after-birth/
Sophie Ottaway: "My gender was changed as a baby and kept secret for 22 years":
https://www.youtube.com/watch?v=oiHPQMj4DIE

Background - Gender Identity as a “Human Right”

The International Bill of Gender Rights (IBGR) 1995

- 1990–1991: JoAnn Roberts (Pennsylvania activist) drafted and disseminated a short "Bill of Gender Rights," asserting the right to choose a gender role independent of genetic sex and to express sexuality freely. Sharon Stuart independently proposed a similar "Gender Bill of Rights" in an IFGE newsletter. These were the direct foundations for the IBGR.
- Broader cultural shifts at the time included rising queer theory, visible trans authors (e.g., Leslie Feinberg's work around this time), and frustration with mainstream LGB organizations ignoring trans legal needs.
- Houston attorney and activist Phyllis Randolph Frye (a leader in the Gulf Coast Transgender Community and later the first openly transgender judge in the US) launched International Conference on Transgender Law and Employment Policy (ICTLEP) in 1991–1992 specifically because national LGB legal/advocacy groups excluded transgender issues and people.
- First conference: August 1992 in Houston — focused on legal education (continuing legal education credits), employment policy, and strategy-building for housing, healthcare, family law, etc. Only a handful of (mostly closeted) trans lawyers attended initially.
- ICTLEP created a dedicated, trans-led space for drafting legal theories and rights documents, separate from (and sometimes critical of) the broader LGBT movement.
- 1993 (Second ICTLEP conference, Houston): A committee (led principally by Sharon Stuart, with major input from Susan Stryker, Jan Eaton, Martine Rothblatt, and Phyllis Frye) produced the first full draft of the IBGR. It explicitly built on Roberts' and Stuart's 1991 documents.
- 1994–1995: The bill was reviewed, expanded, and amended at annual ICTLEP meetings in Houston. The 1995 meeting produced key revisions and wider circulation (one source dates initial circulation to June 17, 1995). Minor polishing occurred in 1996, with formal restatement/adoption on July 4, 1996.

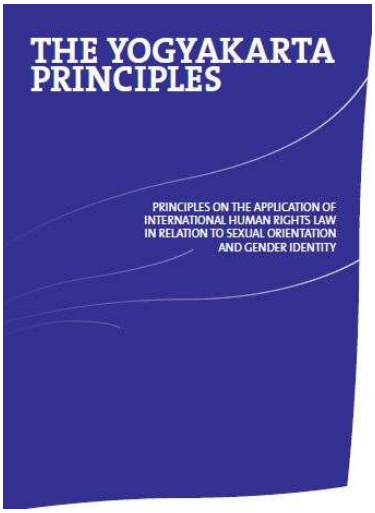
The "international" framing was aspirational — positioning gender rights as universal human rights amid a near-total global vacuum of legal protections or recognition. The 1993–1995 drafting at ICTLEP conferences marked an early milestone in framing gender self-determination as a core human right.

INTERNATIONAL BILL OF GENDER RIGHTS:
https://www.ebsco.com/research-starters/social-sciences-and-humanities/international-bill-gender-rights-first-circulated

Downloadable Pdf of the IBGR:
https://we.riseup.net/assets/826583/C%C3%B3pia+de+Bill+of+Gender+Rights+1995+Martine+Rothblatt+Susan+Stryker+Jan+Eaton+Sharon+Ann+Stuart+Phyllis+Frye+JoAnn+Robert.pdf

The Conspiracy Behind the Trans Rights Movement - Mia Hughes
Condensed Version: https://youtu.be/X7czqG21zEw
Full version: https://youtu.be/lsV0dDyTMBA

The Yogyakarta Principles 2006



The notion of Gender Identity as a human right started to become formalised in 2006 as part of the **Yogyakarta Principles** and the lobbying of the Soros/Arcus Foundation (among others) funded **Global Action for Trans Equality** (GATE) organization, established in 2009.
Principle 31 of the Yogyakarta Principles is a signpost as to what is to come:
"Everyone has the right to legal recognition without reference to, or requiring assignment or disclosure of, sex, gender, sexual orientation, gender identity, gender expression or sex characteristics.
Everyone has the right to obtain identity documents, including birth certificates, regardless of sexual orientation, gender identity, gender expression or sex characteristics.
Everyone has the right to change gendered information in such documents while gendered information is included in them."
While they are widely cited as the conceptual breakthrough, they are soft law / expert interpretation, not a formal UN instrument or binding treaty.
Of particular interest to Irish readers would be the involvement of Michael O'Flaherty (currently Commissioner for Human Rights of the Council of Europe) as Rapporteur, and former Irish President, Mary Robinson, in that 2006 Yogyakarta meeting.

The YOGYAKARTA PRINCIPLES Website: https://yogyakartaprinciples.org/
The YOGYAKARTA PRINCIPLES Plus 10: https://yogyakartaprinciples.org/principles-en/yp10/
Global Action for Trans Equality: https://gate.ngo/

A presentation on the Yogyakarta Principles - Tina Minkowitz (International Human Rights Lawyer)
https://youtu.be/qs49Dtaj9ho
The Yogyakarta Principles - five things every activist should know: https://youtu.be/Ez4DRiKbetE
How Sex Became Gender and Why We Need to Know: https://youtu.be/t-vk48Favg8

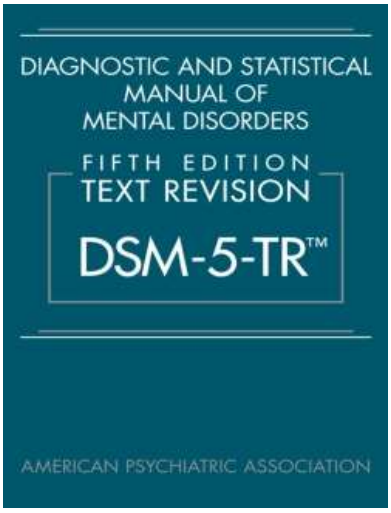
United Nations Resolution 17/19 (HRC) 2011

Sponsored by South Africa and 39 co-sponsors, this was the first formal UN resolution to condemn violence and discrimination based on both sexual orientation and **gender identity**, affirm that international human rights law applies to these grounds, and request the UN High Commissioner for Human Rights to produce a study on the issue (delivered in 2011). It passed 23-19 with 3 abstentions and is universally described in UN records and scholarship as the first time a UN human rights body formally incorporated SOGI (Sexual Orientation and Gender Identity) into its work.

While the Yogyakarta Principles introduced and defined the concept in the language of international human rights law, 2011 marks the first formal incorporation at the UN institutional level via an official HRC resolution. This has since guided treaty-body interpretations, special procedures, and state obligations under existing treaties. No standalone SOGI treaty exists to this day.

https://digitallibrary.un.org/record/705378?v=pdf

Background - De-Pathologising “Gender Identity Disorder”



This refers to the gradual reclassification of transgender-related diagnoses in the two main international diagnostic systems: the American Psychiatric Association's (APA) Diagnostic and Statistical Manual of Mental Disorders (DSM) and the World Health Organization's (WHO) International Classification of Diseases (ICD). This process shifted the framing from viewing gender incongruence itself as inherently pathological (a mental disorder) to focusing on associated distress (where present) or moving it entirely out of mental health classifications. The goal, as stated by the organizations involved, was to reduce stigma while preserving access to medical care (e.g., hormones or surgery) via diagnostic codes for insurance and health systems.
https://www.psychiatry.org/psychiatrists/diversity/education/transgender-and-gender-nonconforming-patients/gender-dysphoria-diagnosis
The changes were driven by revision processes within the APA and WHO, informed by clinical input, evolving professional consensus, and advocacy from transgender rights groups and organizations like the World Professional Association for Transgender Health (WPATH, formerly HBIGDA). These paralleled earlier declassifications (e.g., homosexuality in DSM-II in 1973). No single "experiment" or discovery triggered it; instead, it involved committee reviews, public comments, and arguments about stigma versus clinical utility.
https://pmc.ncbi.nlm.nih.gov/articles/PMC11272317/
https://pubmed.ncbi.nlm.nih.gov/22844818/

Key Timeline and Steps

Pre-1980: Background (no formal diagnosis)

Transsexualism and gender variance were discussed in medical literature (e.g., Harry Benjamin's work in the 1950s–1960s) but not classified as psychiatric disorders in DSM-I (1952) or DSM-II (1968). They were sometimes linked to homosexuality or paraphilias informally.

1980: DSM-III (APA) – Formal pathologization begins

"Transsexualism" (for adults/adolescents) and "Gender Identity Disorder of Childhood" were introduced under "Psychosexual Disorders." This marked the first official psychiatric classification.

1990–1992: ICD-10 (WHO) – International alignment

"Gender Identity Disorders" (including transsexualism, dual-role transvestitism, and gender identity disorder of childhood) were placed in the "Mental and Behavioural Disorders" chapter.

1994: DSM-IV (APA) – Consolidation

The categories were merged into a single "Gender Identity Disorder" (GID) diagnosis (with specifiers for children vs. adolescents/adults), moved under "Sexual and Gender Identity Disorders." This standardized the term "disorder."

Late 2000s–early 2010s: Advocacy and revision groundwork

International campaigns (e.g., Stop Trans Pathologization / STP-2012, launched ~2009 with annual global actions) called for full removal of transgender categories from mental disorder classifications, citing stigma and parallels to homosexuality de-pathologization. WPATH issued statements (e.g., 2010) asserting that gender variance "should not be judged as inherently pathological." Professional debates emphasized distress (dysphoria) over identity itself.

2013: DSM-5 (APA) – Partial shift to "Gender Dysphoria"

GID was eliminated and replaced with "Gender Dysphoria" (separate criteria for children vs. adolescents/adults). Key changes:

Emphasis on "marked incongruence" between experienced gender and assigned sex, plus clinically significant distress or impairment (not the identity alone).

Removed from the sexual disorders chapter and given its own standalone category.
The APA stated this de-pathologized gender variance itself ("being TGNC is not pathological") while retaining a diagnosis for those seeking treatment.
DSM-5: https://ia800804.us.archive.org/6/items/dsm-5-tr_202412/DSM-5-TR.pdf

2018–2019: ICD-11 (WHO) – Full de-pathologization in global system

"Transsexualism" and related terms were replaced with "Gender Incongruence" (of adolescence/adulthood and of childhood).

Moved out of "Mental and Behavioural Disorders" entirely into a new "Conditions Related to Sexual Health" chapter.

WHO rationale: "Trans-related and gender diverse identities are not conditions of mental ill-health" and classification as such causes "enormous stigma." The change ensures healthcare access without implying mental illness. Adopted by the World Health Assembly in May 2019; effective globally January 2022.

The issue with this position from the WHO is that children and young adults may express gender confusion as a result of a range of mental health issues that are real and require investigation. The guidance to affirm the gender confusion and ignore any attempt to determine the presence of such conditions is serious malpractice, and is not in the best interests of the individual involved. This is a clear indication that the WHO, and the United Nations, are being influenced by activists rather than those with the best interests of child and youth in mind.
https://www.psychiatry.org/psychiatrists/diversity/education/transgender-and-gender-nonconforming-patients/history-and-epidemiology

Summary of Steps in the Process

1. Introduction as disorder (1980–1994): Driven by clinical observations of distress and desire for medical transition.
2. Activism and professional critique (2000s–2010s): Advocacy highlighted stigma; WPATH and others pushed revisions.
3. DSM-5 revision (2010–2013): Work group proposals, public input, and final approval focused on distress-based criteria to balance de-stigmatization with treatment access.
4. ICD-11 revision (2010s–2019): Independent WHO process completed the shift, prioritizing evidence that gender incongruence is not mental illness per se.
5. Implementation: National health systems and insurers adapted (e.g., using new codes for coverage), though debates continue about clinical implications, especially for youth.

These changes remain in effect today (DSM-5-TR retains Gender Dysphoria; ICD-11 uses Gender Incongruence). The process was framed by APA and WHO as evidence-based destigmatisation, not elimination of all diagnostic utility.

Commentary

As mentioned above, the de-pathologisation was not based on any scientific evidence. It was based on lobbying by activists and activist groups on the basis of destigmatisation without any consideration of the resulting consequences, either for society in general or the individuals involved.

In de-pathologising the condition of gender incongruence, the notion of engaging in any form of psychotherapy on a gender confused individual is now being positioned as “conversion therapy”, and Trans activists are seeking to have this banned in all Western countries – it’s already banned in some. Given the

prevalence of at least one co-morbidity in the majority of minors expressing gender confusion, not to mention to the massive propagandisation of Gender Identity as scientific fact, such bans represent a form of institutional child abuse on a potentially massive scale.

The Council of Europe have already passed a motion supporting the banning of “conversion practices” based on gender identity and gender expression. The current Irish Programme for Government includes introducing such a ban.

Depathologizing Sexual Orientation and Transgender Identities in Psychiatric Classifications:
https://pmc.ncbi.nlm.nih.gov/articles/PMC11272317/

Transgender History and Epidemiology:
https://www.psychiatry.org/psychiatrists/diversity/education/transgender-and-gender-nonconforming-patients/history-and-epidemiology

A Brief History of Sexuality and Gender Identity Diagnostic Codes:
https://www.lgbtqiamidwest.org/chai-resources/a-brief-history-of-sexuality-and-gender-identity-classifications-in-the-dsm-and-icd
Gender identity disorder in childhood" is added to the Diagnostic and Statistical Manual (DSM-III):
https://www.mictimeline.com/timeline/gender-identity-disorder-in-childhood-is-added-to-the-diagnostic-and-statistical-manual-dsm-iii
The history of the concept of gender identity disorder:
https://pubmed.ncbi.nlm.nih.gov/22844818/

Genspect Re-Psychopathologization Campaign:
https://genspect.org/re-psychopathologization-campaign/
Response of the World Professional Association for Transgender Health to the Proposed DSM 5 Criteria for Gender Incongruence:
https://wpath.org/wp-content/uploads/2024/11/WPATH-Reaction-to-the-proposed-DSM-Final.pdf
https://en.wikipedia.org/wiki/Gender_dysphoria
Gender incongruence and transgender health in the ICD
https://www.who.int/standards/classifications/frequently-asked-questions/gender-incongruence-and-transgender-health-in-the-icd

Genspect Calls for Re-Psychopathologization of Transgender Identification
https://genspect.substack.com/p/genspect-calls-for-re-psychopathologization
Restoring Clinical Clarity on Gender Distress
https://genspect.org/genspect-calls-for-re-psychopathologization-of-transgender-identification/

Former Woke Mom Exposed "Gender-Affirming Care" Fraud
https://youtu.be/lsV0dDyTMBA

Background – Autogynephilia

Autogynephilia (from Greek: "love of oneself as a woman") is a term coined by psychologist Ray Blanchard in 1989. It refers to a male's propensity to be sexually aroused by the thought or image of himself as a female. **Autogynephilia: an underappreciated paraphilia:** https://pubmed.ncbi.nlm.nih.gov/22005209/

Core Definition and Features

- It describes erotic arousal tied to imagining or embodying feminine characteristics, which can include cross-dressing (transvestic autogynephilia), behavioral femininity, or fantasies of having a female body (e.g., breasts, vagina). https://en.wikipedia.org/wiki/Blanchard's_transsexualism_typology
- Proponents view it as a paraphilia (atypical sexual interest) and sometimes as resembling a sexual orientation due to elements of idealization and attachment, in addition to erotic desire.
- It is often linked to transvestic fetishism (arousal from wearing women's clothing) and, in some theories, to certain forms of male-to-female (MtF) transgender identification or gender dysphoria. https://annelawrence.com/wp-content/uploads/2023/11/Lawrence-2011-AGP-underappreciated.pdf

Blanchard's Typology

Blanchard proposed this concept as part of a typology of MtF transsexualism/transgenderism:

- Homosexual (androphilic) type: Exclusively attracted to men; typically more feminine from an early age; not primarily motivated by autogynephilia.
- Non-homosexual (autogynephilic) type: Attracted to women (gynephilic), both sexes (bisexual), or neither (asexual); motivated by autogynephilia, seen as a "misdirected" heterosexual drive where the erotic target becomes the self as female. https://quillette.com/2019/11/06/what-is-autogynephilia-an-interview-with-dr-ray-blanchard/

This framework suggests autogynephilia underlies many cases of male transvestism and non-androphilic MtF transitions. Supporters like Anne Lawrence have described it as an underappreciated paraphilia that can explain motivations for transition in some individuals.

Scientific Status and Controversies

- **Support:** Some studies by Blanchard and collaborators found correlations between non-androphilic orientation and reports of cross-gender arousal fantasies. It appears as a specifier ("with autogynephilia") for transvestic disorder in the DSM-5/DSM-5-TR, though it is not classified as a paraphilia itself there, and the manual does not apply it broadly to transgender identity.
- **Criticisms and Limitations:**
  - Many researchers argue the typology oversimplifies; sexualities exist on a continuum, with significant exceptions and overlaps. https://www.tandfonline.com/doi/full/10.1080/00918369.2010.486241
  - Female embodiment fantasies are reported across groups (including some androphilic trans women and cisgender women), often emerge after gender dysphoria, and may decrease post-transition—undermining claims of causation.

In summary, autogynephilia is a recognized concept for a specific pattern of cross-gender sexual arousal that exists in some individuals, but its broader theoretical application (especially as a primary cause of transgenderism) is not a scientific consensus and faces substantial empirical and conceptual challenges. Research in this area continues to evolve, emphasizing the need for careful, non-stigmatizing study of gender, sexuality, and paraphilias.

Autogynephilia Explained: https://youtu.be/Y7C66XMepck
Autogynephilia:The Study Activists Wanted Buried - Dr. Ray Blanchard: https://youtu.be/WIeDtz46wZw
Understanding Gender Dysphoria: The Autogynephilia Debate: https://youtu.be/RZQzV2jztZk
Autogynephilia: an Overlooked Source of Transgender Identification?: https://youtu.be/ne3XMshFAfc

Background – Alfred Kinsey's Sex Research



In 1947, Alfred Charles Kinsey, American sexologist, biologist, and professor of entomology and zoology, founded the Institute for Sex Research at **Indiana University**, now known as the **Kinsey Institute** for Research in Sex, Gender, and Reproduction. Funding was provided by the Rockefeller Foundation.
Kinsey was best known for his two books; "**Sexual Behavior in the Human Male**" (1948) and "Sexual Behavior in the Human Female" (1953), also known as the Kinsey Reports, as well as for the Kinsey scale.
Kinsey's work has influenced social and cultural values in the United States as well as internationally.

Major Areas of Controversy

1. Research Methods and Sampling Bias

- Kinsey's team conducted thousands of face-to-face interviews (around 18,000 total). Critics argue the sample was not representative of the general population. It overrepresented prisoners, sex workers, homosexuals, and people who volunteered for sex studies, leading to potential skewing toward higher rates of certain behaviours (e.g., homosexuality, premarital sex, extramarital affairs).
- Kinsey used convenience and "snowball" sampling rather than strict random sampling.

2. Data on Child Sexuality (Table 34)

- One of the most heavily criticized elements is Table 34 in the Male volume, which reported on "pre-adolescent orgasm" based on data allegedly from adults recalling or directly observing children.
- Kinsey described orgasms in infants and young children (as young as 2 months old) based on timing, convulsions, and other physiological signs. Critics, including Judith Reisman and others, have accused this of relying on data from a single pedophile (or small group of abusers) who sexually abused hundreds of children and kept detailed records for Kinsey.
- Kinsey's team did not intervene or report the abuse to authorities (a common ethical expectation today but less standardized then).

AGE	NO. OF ORGASMS	TIME INVOLVED	AGE	NO. OF ORGASMS	TIME INVOLVED
5 mon.	3	?	11 yr.	11	1 hr.
11 mon.	10	1 hr.	11 yr.	19	1 hr.
11 mon.	14	38 min.	12 yr.	7	3 hr.
2 yr.	7	9 min.	12 yr.	3	3 min.
	11	65 min.		9	2 hr.
2½ yr.	4	2 min.	12 yr.	12	2 hr.
4 yr.	6	5 min.	12 yr.	15	1 hr.
4 yr.	17	10 hr.	13 yr.	7	24 min.
4 yr.	26	24 hr.	13 yr.	8	2½ hr.
7 yr.	7	3 hr.	13 yr.	9	8 hr.
8 yr.	8	2 hr.		3	70 sec.
9 yr.	7	68 min.	13 yr.	11	8 hr.
10 yr.	9	52 min.		26	24 hr.
10 yr.	14	24 hr.	14 yr.	11	4 hr.

Table 34. Examples of multiple orgasm in pre-adolescent males

3. Definitions and Interpretations of Sexuality

- The Kinsey Scale (0 = exclusively heterosexual to 6 = exclusively homosexual) emphasized fluidity and challenged binary views, reporting roughly 10% of the male population as "more or less

exclusively homosexual" for at least three years. Critics say this overstated prevalence due to sampling bias (e.g. prison inmates).
- High reported rates of premarital sex, extramarital affairs, homosexual experiences, and masturbation were seen by some as liberating and by others as undermining marriage and morality.
- Kinsey viewed much of what society called "abnormal" as statistically common and therefore natural, influencing later sexual liberation movements.

4. Ethical Concerns

- Consent and confidentiality standards of the era were different, but modern reviewers question the rigor of informed consent and protection of participants.
- Funding ties (e.g., Rockefeller Foundation via the National Research Council) raised suspicions of agenda-driven research.
- Kinsey's own sexual history and the involvement of some team members in non-traditional practices have been scrutinized as potential sources of bias.

5. Broader Impact and Legacy Debates

- Positive: Kinsey is credited with destigmatizing sexuality, advancing scientific study, and contributing to the sexual revolution, greater openness, and modern sex therapy/education. His work influenced the decriminalization of homosexuality and shifts in public attitudes.
- Critical: Detractors argue his flawed data provided a pseudoscientific foundation for permissive attitudes toward pornography, casual sex, and even paedophilia. Many of his conclusions have been carried forward into modern day sex education.

Kinsey's work was groundbreaking in ambition but deeply flawed by today's scientific and ethical standards. Its influence on law, culture, education, and policy has been profound—and remains polarizing more than 75 years later. Interpretations often split along ideological lines: scientific progress vs. dangerous pseudoscience.

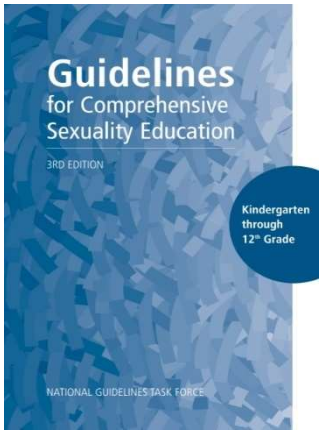
The connection to modern day sex education is via John J. Bancroft, who served as the Executive Director of the Kinsey Institute from 1995 to 2004. Four of his papers related to childhood sexuality are referenced in the 2010 **WHO Standards for Sexuality Education in Europe.** On April 23, 2014, the Kinsey Institute for Research in Sex, Gender and Reproduction was granted Special Consultative Status with the United Nations Economic and Social Council (ECOSOC) on that date. The above WHO Standard document was in turn referenced by the later 2018 **UNESCO International technical guidance on sexuality education.**

While not directly involved in the emergence of Gender Ideology, Kinsey's work has hugely influenced the sexuality guidelines we see from the WHO and UNESCO, in particular, his assertion that children are sexual from birth, which these standards inherit. Early childhood trauma and abuse is a contributing factor in both children and adults exhibiting gender dysphoria in later life and many male de-transitioners will discuss how getting involved in sexual activity and porn (jnc. Anime porn) at a young age led them down a path to seeking to transition.

Funding a Sexual Revolution: The Kinsey Reports
https://resource.rockarch.org/story/funding-a-sexual-revolution-the-kinsey-reports/
Sexual Behaviour in the Human Male – Downloadable Pdf
https://dn790002.ca.archive.org/0/items/in.ernet.dli.2015.187552/2015.187552.Sexual-Behavior-In-The-Human-Male.pdf
Page 180, Table 34: https://archive.org/details/in.ernet.dli.2015.187552/page/n193/mode/2up
List of non-governmental organizations in consultative status with the Economic and Social Council
https://docs.un.org/en/E/2023/INF/5
Disparities in Childhood Abuse Between Transgender and Cisgender Adolescents
https://pmc.ncbi.nlm.nih.gov/articles/PMC8344346/
The Impact of Pornography on Children
https://acpeds.org/the-impact-of-pornography-on-children/

Background - Early Sex Education Guidelines with Gender Identity

SIECUS CSE Guidelines Introduce Gender Identity in 2004



The Sexuality Information and Education Council of the United States (SIECUS) first introduced the distinct notion of "gender identity" as a dedicated topic (Topic 6 under Human Development) in its Guidelines for Comprehensive Sexuality Education: Kindergarten–12th Grade in the third edition, published in 2004. The document states*: "Gender identity refers to a person's internal sense of being male, female, or a combination of these.*" It explicitly distinguished gender identity from biological sex and sexual orientation, noted that *"Gender identity is different from sexual orientation*," and included messages about gender roles, stereotypes, and respect for diverse identities.

https://siecus.org/wp-content/uploads/2018/07/Guidelines-CSE.pdf

Population Council Guidelines 2009

In 2009, we saw the publication of the document "**It's All One Curriculum: Guidelines for a Unified Approach to Sexuality, Gender, HIV, and Human Rights Education**", by the David Rockefeller founded **Population Council**, an institution that was established based on its founder's "*interest in global population growth, family planning, and the health of developing nations*".
For those who are familiar with the Rockefeller Foundation and David Rockefeller, the objectives of the Population Council would appear to have been more in line with its founder's interest in population reduction and control, than anything else. Today the organisation highlights Critical Social Justice causes such as Gender Equality and Climate Change, which are high on the priority list of today's Rockefeller family and other sponsors of the Population Council.
Population Council: https://popcouncil.org/
Rockefeller Brothers Fund – Population Council:
https://www.rbf.org/about/our-history/timeline/population-council
2009 Population Council document: It's All One Curriculum: Guidelines for a Unified Approach to Sexuality, Gender, HIV, and Human Rights Education:
https://knowledgecommons.popcouncil.org/cgi/viewcontent.cgi?article=1764&context=departments_sbsr-pgy
Controlling the World's Population - Origins of CSE Part 1 - The Impact of Billionaire Philanthropy
https://youtu.be/SGYcolX058E

Jaffe Memo on Population Reduction

This was a 1969 memo from Frederick S Jaffe to Bernard Berelson (VP of Planned Parenthood – World Population) to Bernard Berelson (President, Population Council) in response to his letter "seeking ideas on necessary and useful activities relevant to formation of population policy, defined as 'legislative measures, administrative programs, and other governmental actions (a) that are designed to alter population trends… or (b) that actually do alter them."
https://dn760006.eu.archive.org/0/items/fredericks_jaffe_memorandum_to_bernard_berelson/1969.03.11%20-%20Original%20Jaffe%20Memo%20-%20Horvath%20Compilation.pdf

The Club of Rome's **Limits to Growth** (https://archive.org/details/TheLimitsToGrowth) was published shortly afterwards in 1972 painting a very pessimistic view in terms of the negative impact of population growth on the planet and the ability to support such growth.

Background - The Transgender Tipping Point 2014

The appearance of Laverne Cox (Trans-woman) on the front of Time magazine in May of 2014 was likely either missed or overlooked by most Irish people. Laverne Cox's breakout role as Sophia Burset in Netflix's **Orange Is the New Black** (premiered 2013) attracted a lot of publicity. From 2014 onwards we saw increased coverage of trans individuals in TV, news, and activism. The story in Time highlighted how trans people were gaining "new transparency" in popular culture.
Time Magazine – The Transgender Tipping Point: https://time.com/135480/transgender-tipping-point/
https://www.advocate.com/politics/transgender/2014/05/29/laverne-cox-and-transgender-tipping-point-cover-time

Surveys at the time showed low but growing familiarity (e.g., only about 9% of Americans knew a trans person in 2014). The term caught on widely, symbolizing a moment of increased prevalence and visibility of transgender topics in media, entertainment, and public discourse during the early-to-mid 2010s. The term Trans caught on widely, symbolizing a moment of increased prevalence and visibility of transgender topics in media, entertainment, and public discourse during the early-to-mid 2010s. The Time article noted emerging changes in schools, workplaces, hospitals, prisons, and the military, plus growing activism. Trans people were challenging binary gender norms more publicly. Also in 2014, a drag queen, Conchita Wurst, won the Eurovision song context. Was it a co-incidence or were we being given a message?



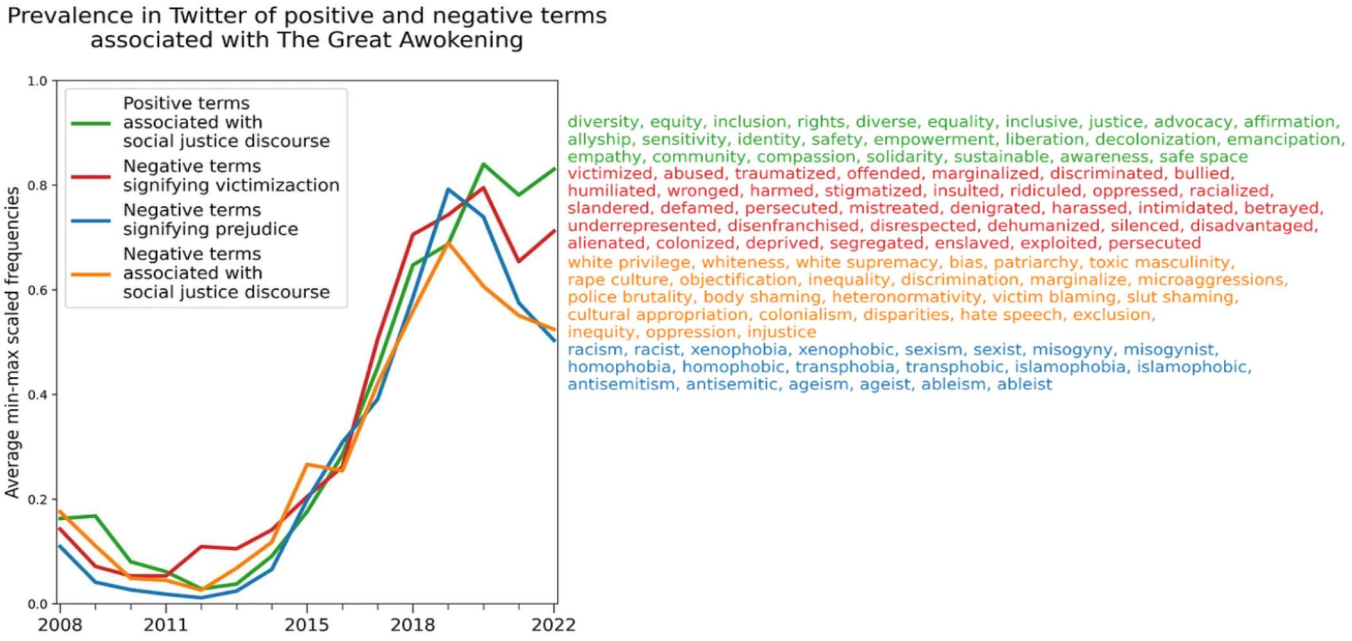


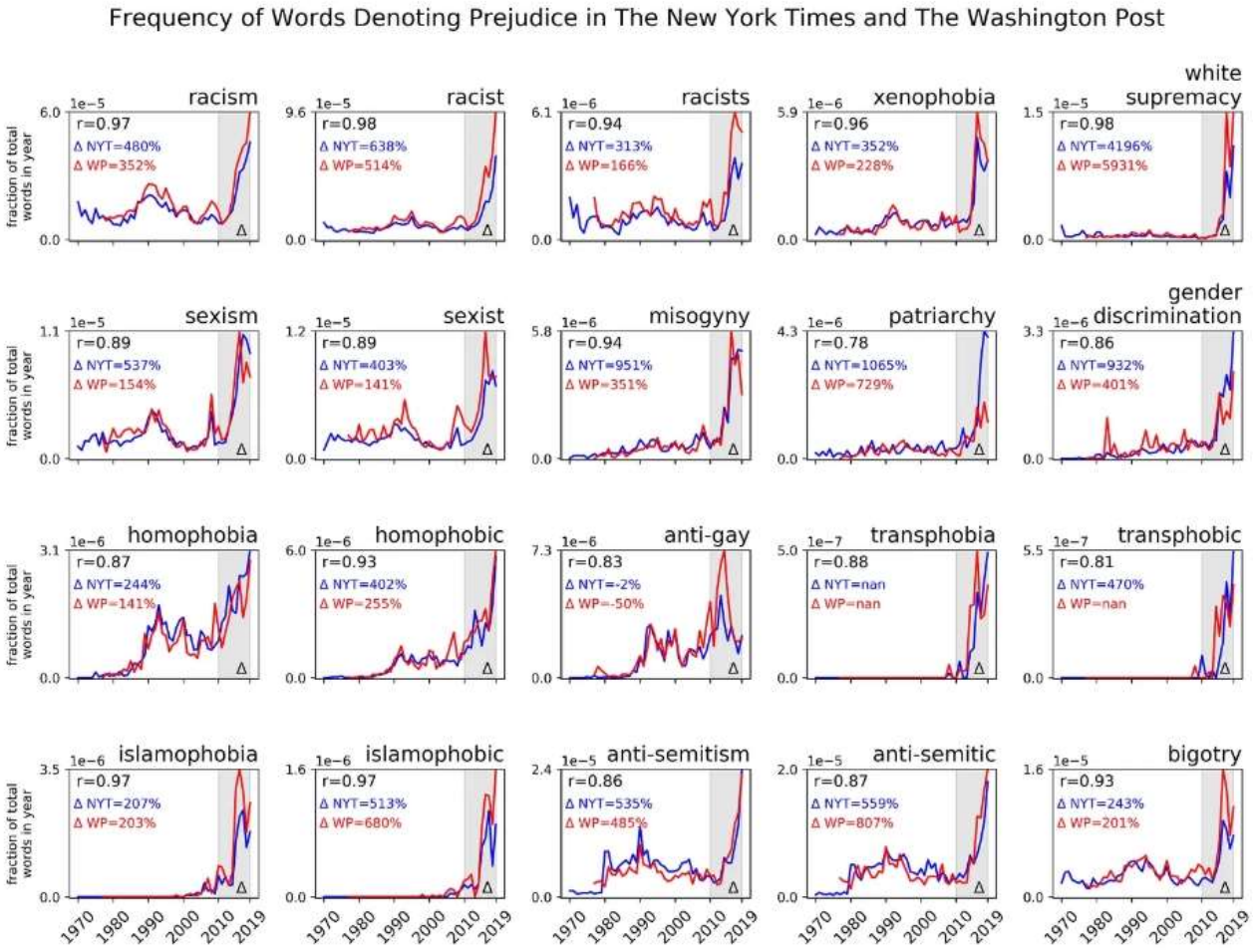
Independent reporter and author, Jennifer Bilek, comments in her articles that she started to see gender critical colleagues being cancelled from 2013 onwards. 2014 clearly was a tipping point in the corporatisation and politicisation of Gender Identity and the LGBTQ+ movement as we see it today.

“The Great Awokening”

David Rozado is a data scientist who has been tracking specific social justice related in both the mainstream and on social media. Below is a graph that aggregates four different categories of terms used on X and plots their occurrence from 2008 through to 2022. We can see a definite knee in the curve in 2014 which continues to grow through 2015 (signing of Agenda 2030) and to 2019/2020 when Covid struck, and which clearly took the headlines for a period of time. Links to David Rozado’s substack and some of his more relevant graphs are below.

Rozado’s Visual Analytics: https://davidrozado.substack.com/





Prevalence of Prejudice-Denoting Words in News Media Discourse
https://davidrozado.substack.com/p/ppdwnmd
Is the Great Awokening Really Winding Down? Part I: Some Multifaceted Evidence from Twitter Content
https://davidrozado.substack.com/p/taw
Is The Great Awokening Really Winding Down? Part II: Evidence from News Media
https://davidrozado.substack.com/p/is-the-great-awokening-really-winding

Drag Queen Story Hour



What is all this Drag Queen Story Hour (DQSH) stuff about?

The academic paper "Drag pedagogy: The playful practice of queer imagination in early childhood" by Harper Keenan (a trans person) and Lil Miss Hot Mess (a drag queen), published in January 2021 provides some answers. This paper is about teaching young children a subverted set of concepts relating to sexuality and gender identity through drag.

Drag / Queer pedagogy is designed to de-stabilise children

The above paper "argues that Drag Queen Story Hour provides a generative extension of queer pedagogy", which means that it uses queer theory as an educational model to give children queer identities. "Building in part from queer theory and trans studies, queer and trans pedagogies seek to actively destabilize the normative function of schooling through transformative education"

Children have been identified as new Social Justice recruits

Children are being encouraged to develop fluid identities so that they can be made into politicised activists. Critical Theory holds that children who grow up to have normal, stable identities will recreate the status quo of oppression and bigotry, but those who grow up with fluid (i.e. unstable) identities are likely to subvert and disrupt societal norms. They will be the new Social Justice revolutionaries, agents for social transformation.

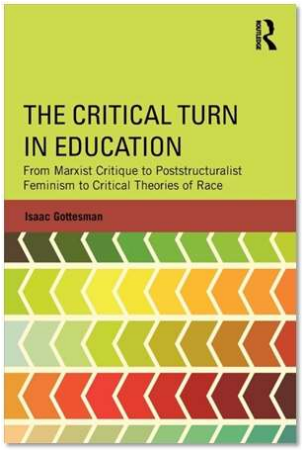
Targeting Childhood Innocence

Children are more likely to grow up to accept societal norms if they retain their childhood innocence. Therefore, childhood innocence is targeted by blurring the boundaries between children and adults and through the inappropriate sexualisation of young children. Encouraging children to dissociate themselves from their sexed bodies, to challenge the boundaries of their bodies, and to define themselves through a multiplicity of genders that their parents can't understand is also very destabilising for them and for their families.

From the first link below: "*Through this programme, drag artists have channeled their penchant for playfully "'reading each other to filth" into different forms of literacy, promoting storytelling as integral to queer and trans communities, as well as* ***positioning queer and trans cultural forms as valuable components of early childhood education.***"

Drag pedagogy: The playful practice of queer imagination in early childhood:
https://www.tandfonline.com/doi/full/10.1080/03626784.2020.1864621
The Real Story Behind Drag Queen Story Hour:
https://www.youtube.com/watch?v=pTjW3UY1wmk
https://christopherrufo.com/p/the-real-story-behind-drag-queen-story-hour
Drag Pedagogy – Queer Theory In Our Schools and Libraries:
https://www.womensrights.network/post/drag-pedagogy-queer-theory-in-our-schools-and-libraries
Drag Queen Story Hour: https://safeschoolsallianceuk.net/2022/01/09/drag-queen-story-hour/
Drag Queen Story Hour is critical pedagogy - And it's coming for young children:
https://reeducationnation.substack.com/p/drag-queen-story-hour-is-critical
Christopher Rufo Explains the Real, Dark Intentions Behind Drag Queen Story Hour:
https://dailycitizen.focusonthefamily.com/christopher-rufo-explains-the-real-dark-intentions-behind-drag-queen-story-hour/

Background - The Critical Turn in Education



The "critical turn in education" refers to the shift in educational theory and practice toward approaches rooted in critical theory, beginning notably in the 1960s–1970s and evolving through various intellectual phases. It transformed parts of education from traditional knowledge transmission (often called the "banking model") into a tool for developing **critical consciousness**, challenging power structures, and pursuing social emancipation. https://en.wikipedia.org/wiki/Critical_pedagogy

The most comprehensive account comes from Isaac Gottesman's 2016 book **The Critical Turn in Education**: From Marxist Critique to Poststructuralist Feminism to Critical Theories of Race, which traces this development as a series of intellectual "turns" in response to social, political, and theoretical shifts.

"*To the question: 'Where did all the sixties' radicals go?', the most accurate answer,*" noted Paul Buhle (1991) in his classic **Marxism in the United States** "*would be: neither to religious cults nor yuppiedom, but to the classroom*" (p.263).

*"After the fall of the New Left arose a new left, an Academic Left. For many of these young scholars, Marxist thought, and particularly what some refer to as Western Marxism or **neo-Marxism**, and what I refer to as the **critical Marxist tradition**, was an intellectual answer. As participants in the radical politics of the sixties entered graduate school and moved into faculty positions and started publishing, the critical turn began to change scholarship throughout the humanities and social sciences. The field of education was no exception.*

*The turn to **critical Marxist thought** is a defining moment in the past 40 years of educational scholarship, especially for educational scholars who identify as part of the political left. It introduced the ideas and vocabulary that continue to frame most conversations in the field about **social justice**, such as hegemony, ideology, consciousness, praxis, and most importantly, the word **'critical'** itself, which has become ubiquitous as a descriptor of left educational scholarship."*

The nub of this book is that educational scholarship - the scholarship of teaching, has been captured by the hard left - hence you'll see the term "Critical" or "Queer" appearing across the related academic papers. Everything is now rooted in the power dynamics of oppressor and oppressed with CSJ Theory informing you as to who sits under those categories.

Origins and Foundations

The turn draws heavily from the Frankfurt School's Critical Theory (e.g., thinkers like Herbert Marcuse, Theodor Adorno), which analysed how culture, ideology, and institutions reproduce domination under capitalism. In education, this manifested as a critique of schools as sites of social reproduction rather than neutral institutions. A pivotal figure is **Paulo Freire,** the Brazilian educator whose **Pedagogy of the Oppressed** (1968/1970) became foundational. Freire contrasted the "banking model" of education (passive deposit of knowledge) with problem-posing education that fosters conscientização (**critical consciousness**). Students and teachers engage in dialogue to understand and transform oppressive realities, linking literacy and education to liberation struggles. This aligned with broader 1960s radicalism, civil rights movements, and anti-colonial struggles. It has influenced scholars seeking to connect education to social justice.

Key Developments and "Turns" (per Gottesman) Gottesman organizes the evolution roughly as follows:

- **Marxist and neo-Marxist critiques (1960s–1970s):** Early focus on class, economic reproduction (e.g., Bowles & Gintis' Schooling in Capitalist America), and schools as ideological state apparatuses.
- **Critical pedagogy (late 1970s–1980s onward):** Henry Giroux played a key role in popularizing and Americanising these ideas, emphasizing teachers as "transformative intellectuals" and education as a site of cultural politics. It blended Marxism with more accessible praxis. https://www.iastatedigitalpress.com/jctp/article/539/galley/419/view/

- **Poststructuralist and feminist turns:** Incorporation of thinkers like Foucault (power/knowledge), Derrida, and feminist standpoint epistemology. This shifted emphasis toward discourse, identity, multiple oppressions, and situated knowledges. Figures like Bell Hooks advanced feminist and intersectional perspectives. https://digitalrepository.unm.edu/cgi/viewcontent.cgi?article=1104&context=intersections
- **Critical theories of race and beyond:** Later integration of Critical Race Theory (CRT) elements, postcolonial theory, queer theory, and Indigenous perspectives. This broadened the focus from primarily class to race, gender, sexuality, colonialism, and other axes of power. Education became a space to "disrupt" dominant narratives and center marginalised voices. https://shenviapologetics.com/quotes-from-gottesmans-critical-turn-in-education/

The movement expanded to include scholars like Peter McLaren, Michael Apple, Gloria Ladson-Billings, and many others. It influenced teacher education, curriculum studies, and educational research methodologies (e.g., critical qualitative inquiry).

Core Principles

- **Education is inherently political**; "neutrality" often masks reproduction of inequality.
- Goal: Emancipation, democracy, and **social transformation** through praxis (reflection + action).
- Methods: Dialogue, **problem-posing**, critique of ideology, student voice, and connecting personal experience to systemic issues.
- **Rejection (or heavy critique) of traditional authority**, standardized testing, and canonical knowledge in favour of critical literacy and deconstruction.

Influence and Impact
The critical turn significantly shaped faculties of education, especially in the U.S., Canada, and parts of Latin America and Europe. It contributed to movements like multicultural education, anti-racist pedagogy, queer pedagogy, and social justice teacher training. Proponents argue it empowers students, particularly from marginalised groups, to challenge injustice. https://www.discovery.org/education/2023/06/05/the-critical-turn-a-response-to-stanley-kurtzs-the-blue-state-education-nightmare/

Critics (from both within and outside the left) contend it:

- **Politicises education excessively**, at the expense of core academic skills.
- **Can become dogmatic** or "domesticated" (watered down from radical roots).
- **Shifts focus** from universal knowledge or individual development **to identity-based grievance or activism**.
- Some former advocates (e.g., Curry Malott, Derek Ford) later broke with it, arguing it strayed too far from rigorous Marxist analysis or practical political engagement.
- In recent decades, ideas from this tradition have **entered Primary and Secondary education** settings (e.g., through **equity frameworks**, ethnic studies, or **social-emotional learning** infused with **critical lenses**), sparking intense public debate, particularly around Critical Race Theory in schools, gender, and "woke" curricula. https://newdiscourses.com/2022/10/the-critical-turn-in-education/

Broader Context and Hypocrisy

The critical turn is part of a larger "**critical**" wave across humanities and social sciences since the mid-20th century. It reflects **postmodern skepticism** of grand narratives (while sometimes retaining Marxist ones), and a commitment to emancipation. The fundamental critique of “Critical” methods is that they lack nuance, and neglect the reality of individual agency – one person’s “**oppressed**” today could be another person’s “**oppressor**” tomorrow, and vice-versa, and a thousand shades of grey in between, not rooted in any identity based social binary.

It's critique is directed towards Western Civilisation alone, and blames any oppression beyond the West as being due to the impacts of Western colonialism. This is simplistic and blatantly incorrect.

The time wasted on the fallacies of a Critical Education are time lost from learning, and worse still negatively impacts the mental health of children and youth.

Critical Theory, and it's various intellectual offspring should be seen for what they are, i.e. tools of neo-Marxist revolution, and not an accurate reflection of world history, human personality or social reality.

"We've taught children to hate their own country": https://youtu.be/Eqj_SnTIhNY

Parents of children at all levels need to take heed as this pernicious and totalising ideology pervades modern schooling.

Sample Academic Literature in Critical and Queer Pedagogy

Interrogating the promise of 'inclusivity' for LGBTQ+ lives in primary schools (2025) by Dr. Aoife Neary & Jason Richard Power: https://www.tandfonline.com/doi/abs/10.1080/09540253.2025.2545477

Belong To Primary - New foundations for LGBTQ+ inclusivity in primary schools [Impact Case Study] (2025) by Dr. Aoife Neary: https://cora.ucc.ie/items/e0378d70-da74-4936-8ed8-a7c48bc534a3

Exploring gender identity and gender norms in primary schools: the perspectives of educators and parents of transgender and gender variant children (2018) by Aoife Neary and Catherine Cross
https://researchrepository.ul.ie/entities/publication/989daba9-97f9-4a5e-9367-175d8a3fa1f6

Unravelling 'Ethos' and section 37(1): the experiences of LGBTQ teachers (2014) by Aoife Neary
https://researchrepository.ul.ie/entities/publication/8143b2de-cdda-4dbb-b8c6-55e472390284

A Shared Vision of Radical Education. Going Beyond Specific Differences in the Relation between Paulo Freire and Ivan Illich Dr. Jones Irwin: https://espaciotiempoyeducacion.com/ojs/index.php/ete/article/view/184

Radicalising philosophy of education—The case of Jean-Francois Lyotard by Jones Irwin
https://www.tandfonline.com/doi/abs/10.1080/00131857.2017.1374845

FREIRE AND SITUATIONISM – WHITHER THE PEDAGOGY OF THE OPPRESSED IN THE ERA OF THE CONTEMPORARY SPECTACLE? By Jones Irwin: https://www.educazioneaperta.it/media/files/EA_6_2019.pdf#page=29

'The Trouble with Normal': (re)imagining sexuality education with young people (2017) by Leanne Coll, Mary O'Sullivan & Eimear Enright: https://www.tandfonline.com/doi/abs/10.1080/14681811.2017.1410699

Not yet queer, here and now for sexualities and schooling by Leanne Coll & Emma Charlton
https://www.tandfonline.com/doi/abs/10.1080/14681811.2018.1431880

Beyond teaching the 'taboo': renegotiating sexuality and relationships education's boundaries with students and teachers by Debbie Ollis & Leanne Coll:
https://dro.deakin.edu.au/articles/journal_contribution/Beyond_teaching_the_taboo_renegotiating_sexuality_and_relationships_education_s_boundaries_with_students_and_teachers/20788837

Somewhere Over The Rainbow…: Queer (y) ing Physical Education Teacher Education by Leanne Coll:
https://www.emerald.com/books/edited-volume/19130/chapter-abstract/103421547/Somewhere-Over-The-Rainbow-Queer-y-ing-Physical?redirectedFrom=fulltext

Beyond 'Cultures of limitation': young people and sexuality education across the island of Ireland (2026) by Leanne Coll et al. https://pure.qub.ac.uk/en/publications/beyond-cultures-of-limitation-young-people-and-sexuality-educatio/

Once upon a crush story: transforming relationships and sexuality education with a post-qualitative art-ful praxis (2021) by EJ Renold & Victoria Timperley: https://www.tandfonline.com/doi/full/10.1080/14681811.2022.2090915

What if?: Becoming response-able with the making and mattering of a new relationships and sexuality education curriculum (2023) by EJ Renold, Max R Ashton & Ester McGeeney
https://www.taylorfrancis.com/chapters/oa-edit/10.4324/9781003372097-23/becoming-response-able-making-mattering-new-relationships-sexuality-education-curriculum-ej-renold-max-ashton-ester-mcgeeney

Research to reflect on: the power of creative methods for talking about sensitive issues with young people by EJ Renold & Kate Maston
https://orca.cardiff.ac.uk/id/eprint/156382/1/Research%20to%20reflect%20on%20-%20Creativity.pdf

Kevin K Kumashiro, *Against common sense: Teaching and learning toward social justice (2015) by Lisa Maria Reilly:*
https://journals.sagepub.com/doi/full/10.1177/1757743815607032

The Queerness of Teaching and Learning: a Review of Queer Pedagogies: Theory, Praxis, Politics (2020) by Lee Iskander: https://www.academia.edu/attachments/64162004/download_file

Queer Inclusion in teacher education: Bridging theory, research and practice (2014) by Kate E Kedley:
https://www.academia.edu/attachments/56639944/download_file

Queer Pedagogical Desire: A Study Guide by (2013) Matt Brim:
https://www.academia.edu/attachments/38824893/download_file

A whole school approach to social justice education (2021) by Anne Marie Kavanagh
https://scholar.google.com/citations?view_op=view_citation&hl=en&user=VvwSiJYAAAAJ&citation_for_view=VvwSiJYAAAAJ:qjMakFHDy7sC

Young children's engagement with issues of global justice (2010) by B Ruane, S Dillon, A Kavanagh:
https://scholar.google.com/citations?view_op=view_citation&hl=en&user=VvwSiJYAAAAJ&citation_for_view=VvwSiJYAAAAJ:u-x6o8ySG0sC

Drag pedagogy: The playful practice of queer imagination in early childhood:
https://www.tandfonline.com/doi/full/10.1080/03626784.2020.1864621

Background - Critical Pedagogy – A Radical Educational Philosophy for Social Transformation



The DCU SPHE Teacher Training course had a module on "**Transformative Leadership** in SPHE-RSE". The core of that module is the adoption of Critical Pedagogy as the way to teach SPHE and RSE. Applying this teaching approach should be of concern to parents so we shall spend a little bit of time on it.

Critical pedagogy is an educational approach developed by Brazilian Marxist educator Paulo Freire. This style of education contrasts sharply with our conventional understanding of education (refer to the infographic later in this document). Instead of focusing on imparting essential subject knowledge and preparing students for their future, critical pedagogy encourages students to adopt a **pessimistic view of society** and to challenge the values, norms, and culture that shape it. Critical pedagogy is rooted in **Critical Theory**, emphasises themes of power and oppression, and divides people by social categories such as class, race, and gender. The primary aim of this educational framework is to fundamentally alter society by **encouraging students to participate in activism in order to transform society**.

Critical educational approaches are not evidence-based:

Evidence-based education relies on methods and practices that produce measurable and replicable outcomes for students. In contrast, the success in critical pedagogy is evaluated through **subjective assessments** (e.g., indicators of how students or teachers "feel" about their teaching/learning experience) rather than through standardised metrics such as proficiency rates or test scores. This makes it difficult to assess whether these methods are effective in helping students reach important educational outcomes. There is little empirical data supporting the use of critical approaches in the classroom.

Critical Pedagogy is Ideological Grooming:

The aim of this form of education is to develop students "**critical consciousness**," which involves shaping their worldview, beliefs, and values. Students are expected to embrace a **Marxist viewpoint** through this process. They are expected to adopt certain predetermined positions on important and complex social and political issues. For example, certain groups must be viewed as inherently oppressed and disadvantaged (e.g., gender queer individuals, racial or ethnic minorities, migrants), while other groups are characterised as inherently privileged and oppressive (e.g., heterosexual men and women, Irish or white Western populations). Group identity then trumps an individual's personal integrity, capability and viewpoints.

Critical educational approaches are openly and repeatedly referred to in the new curriculum:

There is clear indication that the new curriculum is based on radical educational frameworks. References to critical pedagogy and associated teaching approaches can be found within subject specifications and background materials for Aistear, the Primary Curriculum Framework and subject areas (Social and Environmental Education, Wellbeing), Junior Cycle Wellbeing and CSPE, and Senior Cycle subject areas (English, Climate Action and Sustainable Development, Geography, History). The shift towards critical approaches is also reflected in NCCA documents such as their 2022-2025 Strategic Plan and guidelines for schools, including the Guidelines on Intercultural Education.

Critical Pedagogy aims to radicalise students into political activism:

Advocates of this teaching style believe **education *must* be political** and that teachers cannot remain politically neutral. Critical education is a deliberate effort to foster social change and **promote a far-left political agenda by grooming the youth** into adopting specific ideological beliefs and engaging in activism.

Most parents do not send their children to school to learn to become activists. Parents were never openly informed by the NCCA that the new curriculum fundamentally changes the traditional goals and purposes of their children's education.

Critical Pedagogy is used to express anti-Western sentiment:

The book "Critical Pedagogy" (2008) by Joe L. Kincheloe, was referenced in the Report2 document of the Draft Primary Curriculum supporting material.
Page 48 gives us *"…In this context, critical theory questions the assumptions that societies such as the United States, Canada, Australia, New Zealand, and the nations of the European Union, for example, are problematically democratic and free*"
Kincheloe is showing us the **anti-Western sentiment** upon which Critical Theory and it's derivatives (Critical Race Theory, Queer Theory etc.) are based. This anti-Western (and anti-Christian) sentiment is fostered by Marxist and Islamist activists, and Critical Pedagogy is used to radicalize Western based children and youth into feeling their heritage, their religion, their morality and their nation state are inherently oppressive, and need to be "transformed". Another term for this is "**demoralisation".**

Spotting Critical Educational Approaches:

There are many different terms that are used to refer to critical methods and approaches to education. To help parents identify these, below is a list of terms to look out for. These are all approaches or methods which derive from, or were greatly influenced by, critical pedagogy and/or critical theory. Some of these may sound nice at first glance, but keep in mind that the main aim of these approaches is not to educate your children, but rather, to radicalise them into far-left political activism.

Commonly Used Terms Associated with Critical Methods of Education

The title or name of the topic or course is usually a give away and is normally structured along the following lines:

- Education for <something>, e.g. Education for Sustainable Development (ESD)
- <something> Education, e.g. Global Citizenship Education GCED), Social Personal and Health Education (SPHE)
- Critical <something>, e.g. Critical Literacy
- <something> Studies, e.g. Gender Studies

Typical examples include:

- Transformative learning; Education for transformation
- Democratic education; Human rights and citizenship education
- Problem-posing activities/education
- Critical inquiry; critically-engaged approach
- Critical thinking (when you scratch the surface you can discover it's not the critical thinking you are familiar with. You'll see references to power dynamics / power relations, sources of oppression etc.)
- Social Justice education; Education for Social Justice (ESJ)
- Decolonial pedagogy; Decolonise the curriculum
- Multicultural/Intercultural education
- Inclusive education; DEI
- Global Citizenship; Development education
- Education for sustainable development
- Anti-racism approaches; anti-bias approaches
- Culturally responsive/sustaining/relevant pedagogy/teaching
- Critical Literacy; Queer Literacy
- Queer pedagogy / Queering education
- Dialogical education/learning; Dialogue + Reflection & Action
- Education for liberation; Liberatory education

- Equitable learning
- Critical constructivism
- Co-construction of knowledge
- Centering the voices of minorities
- Interrogate, problematise, deconstruct
- Queering the curriculum

The Glamour of Critical Pedagogy - Seeing the destruction that lies beneath the surface
https://progressingoffthecliffsedge.substack.com/p/the-glamour-of-critical-pedagogy
Logan Lancing - ItsNotInSchools.com
https://www.itsnotinschools.com/radical-teaching.html

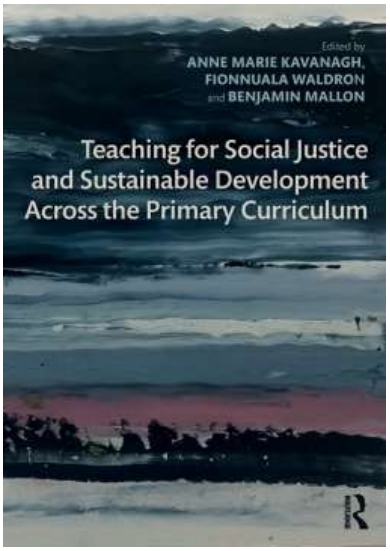
The New Discourses website has a wealth of information on critical pedagogy (https://newdiscourses.com/?s=Critical+pedagogy+), **as well as their YouTube series' on Paulo Freire** (https://youtu.be/SukzKzs_OSQ), **the Marxification of education** (https://youtu.be/CNgfs5a4vNQ) **and How Education Turned Critical** (https://youtu.be/TOj0iYFTvCs)

Episode 1: Ireland's Woke Education - The Secret Curriculum - Hidden in Plain Sight
https://progressingoffthecliffsedge.substack.com/p/the-secret-curriculum-hidden-in-plain
https://youtu.be/JdObbXHnKq0

The Manipulative Agenda Behind Irish Education - shape our children's 'dispositions and values'
https://youtu.be/Tn6UTh271go
The Corruption of Irish Education 6: Education for Social Justice: https://youtu.be/m_L6RZqHlwY
Critical Education is Brainwashing: https://youtu.be/zjw-4b7QXrg

In the context of Gender Ideology, Critical Pedagogy (and Critical Social Justice (CSJ) Theory) will view anyone with an LGBTQ+ identity as oppressed, and anyone who is male, heteronormative or cisgender as an oppressor, who must be an ally and activist for the LGBTQ+ community, as part of purging their oppressor identity. Taken to the extreme, the binary nature of this ideology will see any LGBTQ+ member as being immune to critique, regardless of their actions and behaviour. Of all of the "oppressed" sex and gender identities, "Trans" is given the highest order of priority. From this flows what we see in society, two/multi-tier anti-bullying and policing structures, where crimes against the "oppressed" incur a higher level of significance (and penalty) than crimes in the other direction. The same approach is applied to racial identities.

Case Study – Critical Pedagogy in Action



For this case study we will use the book "**Teaching for Social Justice and Sustainable Development Across the Primary Curriculum"** as an example. This book was edited by Dr Anne Marie Kavanagh, Prof Fionnuala Waldron and Dr Benjamin Mallon with contributions from a further 19 DCU academics. The book was launched in 2021 by the then Minister of Education, Norma Foley, and President Michael D Higgins.

The book is both promoting a Critical Pedagogical approach to the teaching of every subject, and is also integrating elements of **critical social justice**, climate change, and **sustainability** into every subject – a technique known as the "**whole school approach**".

The first chapter of the book is available for free online so you can download it and read it for yourself. It outlines the pedagogical approach that will be taken, i.e. Critical Pedagogy.

https://doras.dcu.ie/29909/1/Teachingforsocialjusticeandsustainabledevelopmentacrosstheprimarycurriculum.AMK%2CFWandBM.2021.pdf

Teaching for Social Justice and Sustainable Development Across the Primary Curriculum:
https://ebrary.net/174167/education/teaching_for_social_justice_and_sustainable_development_across_the_primary_curriculumacting_for_a_b

The first two paragraphs of Chapter 1 set the tone for what is to follow:
*"While the mobilisation of youth-led movements is not a new phenomenon, we are currently experiencing a resurgence in **young people agitating for social change**…."*

*"The motivations for these protest movements are grounded in **social or environmental injustices**, highlighting the importance of exploring social and environmental justice issues in contemporary classrooms."*

*"…children and young people are not powerless witnesses. Rather, they are **active agents of social change**, capable of exercising agency and envisioning more socially and environmentally just futures."*

*"Grounded in theories of **social justice education** (SJE) and **education for sustainable development** (ESD) and acknowledging the transformative power of human agency, this book provides guidance for teachers and student teachers on how to enable children to connect with, and engage critically and meaningfully with, the key social and environmental issues of our time."*

Page 2: (The first 3 pages are reproduced in the references section at the back of this document)

"The idea that education provides a neutral or disinterested space in which children develop skills, gain knowledge and learn to be creative, productive members of society is challenged by theorists that highlight the extent to which schooling acts to reproduce existing unequal relations"

This statement would echo the sentiments of Critical educator Paulo Freire that education is always political. And of course it is, if you live in a Totalitarian state that wishes to indoctrinate its children and youth. This is setting the scene for politicising the curriculum with woke left activism.

*"More recently, **radical educational philosophies of social transformation**, such as those associated with the work of Paulo Freire, have revolutionised how we think about the nature of education and its role in challenging inequality."*

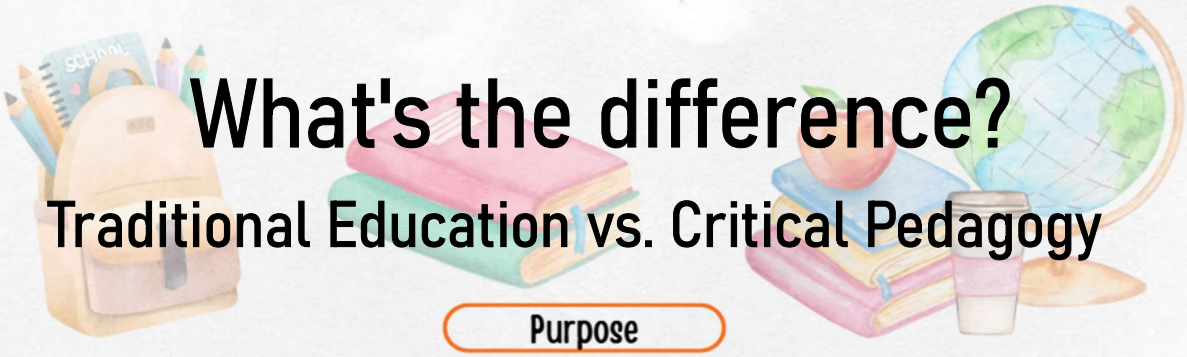
"This publication is premised on the view that education is inherently political and that choosing not to engage with these issues is still a choice; it is not neutrality."

Here the authors are telling us the approach that will be taken, and that they would like to see implemented in the text books and class room practices. The next section ***"Systemic, institutional and individual oppression"*** brings in identity politics and discussions of inequality and oppression.

Later in the section, ***"What is social justice education (SJE)?",*** we have:

*"Social literacy is concerned with the relational, content mastery, **critical analysis** and personal reflection aspects of SJE (Hackman, 2005). It involves children and young people learning how to **recognise, analyse and resist institutionalised forms of oppression**, the "isms" (e.g. racism, classism, sexism, heterosexism, ableism) both in their own lives and in their classmates' and communities' lives"*

This is education for CSJ activism, seeing everything through the Critical Marxist Lens of **oppressor and oppressed**, and with predetermined Critical Social Justice and Climate Change/Sustainable Development viewpoints, that will be imposed on young learners. This is not education for learning, scholarship, or the development of rational critical thinking. We would recommend downloading Chapter 1 and reading it.



What's the difference?

Traditional Education vs. Critical Pedagogy

Purpose

To impart core knowledge to students, helping them develop key skills, and shape their character. Fosters a shared national, cultural, or religious identity in students.

To get students to question and dismantle current societal norms, structures, and values. To help students develop "critical consciousness" and promote "social justice."

Methods

Teachers deliver information through lectures and instruction. Memorisation and factual recall are important to build a strong knowledge base. Typically uses standardised textbooks and curricula.

Student-directed and relies on the "co-construction" of knowledge. Emphasis placed on questioning/analysing certain social issues through a Marxist analytical lens.

Aims

To foster intellectual growth, critical thinking, and proficiency in core subjects. To prepare students to become productive members of society and pursue higher education or careers.

To produce students that see the current social order as oppressive and to motivate them to take action to revolutionise or fundamentally transform society (toward a socialist ideal).

Assessment

Academic performance, mastery of skills and factual knowledge, ability to follow instructions. Typically, standardised assessments.

Whether students hold certain socio-political views and engage in activism. Projects and self-assessment. Opposed to standardised assessment.

View of Knowledge

Knowledge is objective and universal. Emphasises empirical methods for testing and validating knowledge.

Knowledge is socially constructed and determined by so-called "privileged" social groups. Does not believe in objective or universal truths.

Curriculum

Core subject knowledge (maths, reading, science, history etc). Structured and standardised. Concerned with equality of opportunity and access to education.

Focuses on themes of power, oppression, and social justice. Content is politically charged. Concerned with equality of outcomes and redistributive measures.

The new Aistear and Primary School curriculum are the last links in the chain of Irish Education to adopt this new "**transformative**" approach to Irish education. It will take time for teachers to be suitably "trained" to deliver this type of content but the process has started, and we can see the impact of the above approach in Junior Cycle text books such as "Louder than Words" (English) and "Make a Difference" (CSPE).

The detrimental effects of political radicalization to the individual and society are many, as is the opportunity cost, so it is reprehensible on the part of the academic institutions such as the National Curriculum body (NCCA), the Dept. of Education, and the Irish Government to be foisting this on Ireland's children based on input from the United Nations, UNESCO, NGOs and radical academics.

Background - Critical Social Justice Theory



So why do we need to cover this topic in the context of Gender Ideology in schools? It's because the notion that identities such as race and gender are socially constructed, are cornerstones of CSJ. As a result, all institutions (which is effectively the entire Irish establishment – all those who voted to erase woman and mother from the constitution), adopt a CSJ (woke) approach, and hence will be advocates for Gender Ideology, and teaching it in our classrooms. The same applies to Critical Race Theory for example, and for the same reasons. While transgendering may have been a fringe concept historically, it's adoption and promotion by the WEF, UN, UNESCO and large well-funded NGOs, has mainstreamed it.

While sounding like an evolution of what we would traditionally refer to as Social Justice (or Catholic Social Justice Teaching), Critical Social Justice is radically different. It's **a dogmatic, identity-focused, nihilistic ideology, that sees the deconstruction of Western Civilisation as an essential part of re-building for a more equitable and sustainable global society**. We will cover the differences below. Many people are taken in by the language so we would advise that you educate yourself on those differences.

What Is It?

Critical Social Justice (CSJ) theory, is an ideological and scholarly approach to addressing prejudice, discrimination, and inequality. It focuses on identity characteristics such as race, gender, sex, sexuality, gender identity, disability, body size, and others. Unlike traditional or liberal social justice—which emphasizes individual fairness, equality of opportunity, legal equality, colour-blindness (or sex-blindness), free speech, and reform through evidence, debate, and universal human rights—CSJ views society as fundamentally stratified into social groups that are valued unequally. It sees inequality as deeply structural and embedded in the very fabric of institutions, norms, language, knowledge production, and culture. It requires "**critical**" analysis (drawing from **critical theory**) to reveal hidden systems of power and actively works to dismantle and transform them for equity (roughly, equality of outcomes or representation across groups).

Philosophical and Historical Basis

CSJ draws primarily from two intellectual traditions:

- **Critical Theory**, originating with the Frankfurt School (e.g., Max Horkheimer, Theodor Adorno, Herbert Marcuse in the 1930s onward). This reframed Marxism away from purely economic class struggle toward broader critiques of culture, ideology, power, and "hegemony." It's focus on cultural production, e.g. education, entertainment and media, gives us the term "Cultural Marxism" – which is deliberately framed as a "conspiracy theory", despite being a feature of modern Western Society. The goal is to develop a **"critical consciousness"** so that sources of power and oppression can be identified and torn down in order to re-make society to be more equitable and "inclusive".
- **Postmodernism and poststructuralism** (e.g., Michel Foucault on power/knowledge and discourses, Jacques Derrida on deconstruction, Jean-François Lyotard on skepticism toward "grand narratives"). These **rejected objective truth, universal reason, and Enlightenment values as illusions** or tools of power. Knowledge is seen as socially constructed and tied to power dynamics; language and categories (e.g., "race," "gender," "normality") are sites of contestation.

CSJ evolved through **critical pedagogy**, **feminist theory**, postcolonial studies, and fields like **Critical Race Theory (CRT), queer theory**, intersectionality (Kimberlé Crenshaw), and disability/fat studies. The result is sometimes called "applied postmodernism": postmodern skepticism about truth combined with a moral/political commitment to identity-based liberation from perceived systemic oppression. It shifted focus from class (traditional Marxism) to intersecting identity oppressions.

CSJ inherits a key tenet of postmodernism, that of **moral relativism**. This is the philosophical view that moral judgments and ethical standards are not universally applicable but vary across different cultures and contexts. It suggests that **what is considered right or wrong is shaped by cultural norms and individual perspectives ("lived experience").**

Key Tenets

- **Oppressor/Oppressed Social Binary:** Society is divided into dominant/privileged groups and marginalized/oppressed groups along identity lines. These groups have unequal access to power and resources.
- **Systemic/Structural Power and Hegemony:** Oppression is not primarily individual prejudice or intent but invisible, pervasive systems (white supremacy, patriarchy, heteronormativity, ableism, etc.) embedded in institutions, culture, language, and "common sense." These maintain dominance subtly.
- **Standpoint Epistemology and Lived Experience:** Objective, universal knowledge is illusory or suspect. "Lived experience" of marginalized groups provides privileged insight into oppression and is often prioritized over empirical data, statistics, or reason from "dominant" perspectives. Positionality (one's identity-based location in power structures) matters.
- **Social Construction and Deconstruction:** Categories like race, **gender, and even biological sex** (in some variants) are socially constructed to serve power. Language, norms, and discourses must be critiqued, policed, or "disrupted" because they reproduce oppression.
- **Equity Over Equality and Praxis:** The goal is not liberal equality of opportunity or treatment but equity—remedying group disparities through active intervention, redistribution, and cultural transformation. Theory must be paired with activist "praxis" (action). Self-reflection on one's complicity ("doing the work," checking privilege) is mandatory.
- **Intersectionality:** Oppressions intersect and compound (e.g., a Black woman faces unique experiences not fully captured by race or gender alone).

Everything is read through this lens; neutrality or colour-blindness is often seen as complicit in maintaining the status quo and perpetuating sources of oppression and bigotry.

Key Flaws and Criticisms Include

- **Epistemological Incoherence and Anti-Scientific Stance:** By rejecting objective truth, falsifiability, and reason in favour of relativism and standpoint epistemology, it becomes unfalsifiable—any disagreement can be dismissed as "privilege" or "internalized oppression." This undermines science, evidence-based policy, and even its own claims (it asserts its own systemic dogmatic truths universally while denying universal truth!). It can devolve into "my truth" subjectivism.
- **Totalising Reductionism:** It reduces complex social outcomes (disparities in wealth, crime, education, health) overwhelmingly to identity-based power systems, downplaying or denying individual agency, culture, family structure, biology, economics, IQ distributions, or voluntary choices. This leads to oversimplified explanations and ineffective (or counterproductive) solutions.
- **Illiberal and Divisive Nature:** It fosters an us-vs-them mentality, identity essentialism, and collective guilt/resentment rather than reconciliation or individualism. Dissent is often treated as harm or hatespeech ("speech is violence"), leading to intolerance, cancel culture, and chilling effects on inquiry. Critics argue it is quasi-religious: demanding faith, confession, and conversion while treating any form of scepticism or critique as heresy.
- **Practical and Empirical Shortcomings**: Many derived policies (e.g., certain DEI trainings, "anti-racist" education, or equity mandates) show limited or negative effects in studies, sometimes increasing division or backlash. It can justify discrimination and even violence against "oppressor" groups in the name of equity, contradicting classical liberal principles. Historical progress under liberal approaches (civil rights gains, declining overt bigotry) is either ignored or under-credited.

- **Lack of Constructive Alternatives / Nihilistic:** Heavy on deconstruction and critique ("problematise everything") but weak on building workable institutions or acknowledging trade-offs, human nature constraints, or successes of markets, merit, and open societies.
- **It's Critique Is Focused on Western Societies:** It fails to apply a consistent critique to injustices, racism, and oppression in Africa, India, the Middle East (apart from Israel), China and North Korea, often framing these as cultural (moral relativism) or due to previous colonisation (excl. the Ottoman Empire of course), and hence not up for discussion. This blatant bias highlights how CSJ is willing to trade truth and reality in order to achieve a political objective.

Critical Social Justice Theory would now appear to be enshrined across the Western World, pushed aggressively by bodies such as the WEF/UN/UNESCO and via academia. It is now being pushed into our school classrooms at all levels.

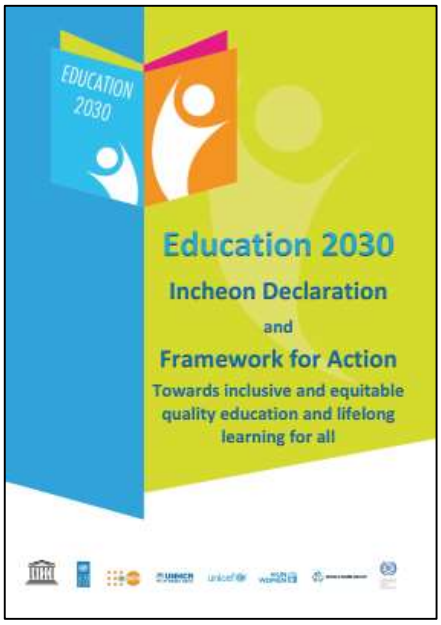
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Comparison Between Traditional Social Justice and Critical Social Justice

TRADITIONAL VS. CRITICAL SOCIAL JUSTICE

	Traditional / Liberal Social Justice	VS	Critical Social Justice
Roots / Origins	Long-standing concept of fairness in society, **focused on equal rights**, opportunities, and treatment under the law, while promoting the common good. Aligns with classical liberal, Enlightenment, and religious traditions. Individual-focused and **reform-oriented**.		Recent theoretical framework (late 20th century) based on **Marxist Critical Theory** (Frankfurt School) and **Postmodernism** (Foucault, Derrida etc.) applied to race, gender, sexuality, class and ability. Treats traditional liberalism as **insufficient Or complicit in oppression.**
Key Elements	• **Equal rights and opportunities** for individuals, procedural fairness, merit, and legal equality, regardless of identity. • **Distributive justice** in a broad sense—fair allocation of benefits & burdens rooted in individual responsibility, charity & reforms. • **Addressing poverty**, exploitation, or discrimination through reforms (civil rights, welfare, education, or labour protections) **preserving individual agency and universal human dignity**. • **Gender** is tied to **biological sex.**		• **Society is stratified by identity groups**, inequality embedded in "structures" of power, privilege, and oppression (systemic racism, heteronormativity etc.). • **Justice** requires **dismantling systems** by deconstructing norms, language, institutions, and knowledge itself. • **Equity** (equal outcomes by group); "**lived experience**" and knowledge from marginalised perspectives, take precedence over objective evidence or universal reason. • **Activism** aims to **transform culture**, education, policy, and discourse (intersectionality, anti-racism or DEI). • **Gender is socially constructed**, performative, may change over time, and is independent of biological sex.
Unit of analysis	**Centres Individuals** Individualistic, focused on Universal rights, colour-blind and merit-based treatment.		**Centres Identity Groups** Collectivist, rooted in oppressor vs. oppressed binaries based on race, gender, etc., with power dynamics as the lens.
View of society and inequality	**Sees problems as fixable** through better laws, education, or individual virtue within existing institutions (**reformist,** often optimistic about liberalism)		**Sees inequality as inherent and systemic** in **Western**/liberal structures, requiring ongoing disruption and **social transformation** (revolutionary or deconstructive) Perpetual struggle
Epistemology and truth	Focused on **reason, evidence, science, rational critical thinking** and shared objectivity.		Prioritizes subjective **"lived experience", moral relativism**, and critiques of "dominant" knowledge as power plays.
Solutions	• **Emphasises equality of opportunity** • **Charity**, legal equality • **Personal agency / responsibility.**		• **Prioritizes equity of outcomes** • **Group-based remedies** (e.g., affirmative action framed as reparations, two tier policing) • **Perpetual struggle** against sources of oppression • **Narrative control** and **institutional overhaul**.
Tone and scope	Often tied to **religious/moral virtue or liberal humanism.** Applied equally across the globe.		Explicitly **theoretical/academic**, conflict orientated, described as **"illiberal"** for its focus on group guilt or innocence and **resistance to dissent**. **Critical lens is focused on Western Society** – anti-Whiteness, anti-Eurocentrism.

Global Education Strategy and Implementation



The notion of a one-world curriculum has been an objective of UNESCO since its inception, and with Agenda 2030, that objective is coming to fruition. There are two strands to this, one, called **Education 2030,** originating from the **United Nations / UNESCO**, while the other, the **Learning Compass 2030,** comes from the **OECD.** We will summarise both below in a rather bland and fact-based manner, that does not imply our agreement with these strategies. Concerns regarding specific aspects of this globalist "one-world" curriculum are covered elsewhere in this document and will be added to appropriately. The primary overarching curriculum concerns associating with the adoption of Education 2030 are covered earlier in this document.

Important to note, as we have highlighted elsewhere in this document, the term "Gender Equality" must be viewed in the context of the United Nation's definition of the term Gender as a social construct that is not determined by biological sex. Keep that in mind every time you see this term arise.

Education 2030

Education 2030 is the global education agenda aligned with **Sustainable Development Goal 4** (SDG 4).

It is articulated primarily in the **Incheon Declaration** (adopted May 2015 at the **World Education Forum** in Incheon, Republic of Korea) and the accompanying **Education 2030 Framework for Action** (finalised and adopted in November 2015).

Overall Goals and Objectives

The overarching goal is:
"Ensure **inclusive and equitable quality education** and promote lifelong learning opportunities for all."

Core vision and principles (from the Incheon Declaration):

- Transform lives through education, **recognising education as a main driver of development and of progress on the other SDGs**.
- A holistic, ambitious, and aspirational agenda that **leaves no one behind**.
- Focus on access, equity, inclusion, quality, and relevant learning outcomes within a lifelong learning framework.
- Commitment to 12 years of free, publicly funded, equitable quality primary and secondary education (of which at least nine years are compulsory), leading to relevant and effective learning outcomes.
- Address unfinished Education for All (EFA) and Millennium Development Goals (MDG) business while responding to new global challenges.

Main targets under SDG 4 include:

- 4.1 – Free, equitable, quality primary and secondary education.
- 4.2 – Quality early childhood development, care, and pre-primary education.
- 4.3 – Equal access to affordable technical, vocational, and tertiary education.
- 4.4 – Relevant skills (including technical and vocational) for employment, decent jobs, and entrepreneurship.
- 4.5 – Eliminate gender disparities and ensure equal access for the vulnerable (persons with disabilities, indigenous peoples, children in vulnerable situations, etc.).

- 4.6 – Youth and adult literacy and numeracy.
- 4.7 – **Knowledge and skills to promote sustainable development** (detailed below).

Means of implementation: 4.a (**inclusive** and effective learning environments), 4.b (scholarships), 4.c (qualified teachers).

Key Strands

These themes are interconnected and often cross-cutting, with Target 4.7 as a major integrative hub.

- **ESD (Education for Sustainable Development):** Explicitly named in Target 4.7. Empowers learners with the knowledge, skills, values, and attitudes to make informed decisions and take responsible action for environmental integrity, economic viability, and a just society**. It is both a target and a key enabler for all SDGs**. The dedicated ESD for 2030 framework (adopted around 2019–2020, with a Roadmap) focuses on five priority action areas: advancing policy, transforming learning environments, building capacities of educators, **empowering and mobilising youth**, and accelerating local-level action.
- **GCE (Global Citizenship Education):** Also central to Target 4.7. Cultivates a sense of belonging to a broader community and common humanity; promotes respect for diversity, human rights, peace, intercultural understanding, and active engagement for a more just and sustainable world. Closely linked to education for peace, human rights, and international understanding.
- **Gender Equality:** Explicit in Target 4.5 (eliminate gender disparities) and listed among the elements of Target 4.7. **It is a cross-cutting priority across the entire Education 2030 agenda** (equal access, participation, completion, and learning outcomes; empowerment of girls and women; **gender-responsive curricula**, teaching, and environments). UNESCO maintains dedicated strategies for gender equality in and through education.
- **Wellbeing:** Embedded in the holistic vision of quality education and lifelong learning. It encompasses physical, mental, social, and emotional dimensions that enable learners to thrive, fulfil their potential, and participate fully. While not always labelled as a standalone "strand" in the core Education 2030 documents in the same way as ESD/GCE, it underpins inclusive quality education, is linked to health education and socio-emotional learning, and features strongly in complementary frameworks (e.g., OECD Learning Compass 2030, which positions individual and collective wellbeing as the destination of education).
- **ESJ (Education for Social Justice):** Aligns with the **equity, inclusion, and transformative dimensions** of Education 2030. It emphasises addressing all forms of exclusion, marginalisation, disparity, and inequality in access, participation, completion, and outcomes; promoting human rights; reducing vulnerabilities; and using education to build more just societies. It connects closely with Targets 4.5 and 4.7 (human rights, peace, non-violence, gender equality) and broader justice-related themes.

Key Documents for Curriculum Developers

- **Incheon Declaration and Framework for Action for the implementation of Sustainable Development Goal 4 (2015/2016)** — foundational vision, targets, and implementation guidance.
- **Education for Sustainable Development Goals: Learning Objectives (UNESCO, 2017)** — practical learning objectives linked to each SDG for curriculum design.
- **Education for Sustainable Development: A Roadmap (ESD for 2030)** — strategic directions and priority actions.
- **UNESCO Recommendation on Education for Peace, Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development (updated 2023)** — updated normative guidance covering curriculum and related system elements.
- **Global Citizenship Education** frameworks and related guidance materials.
- **Gender equality strategies and resource packs** (including for gender-responsive STEM education and curriculum development tools from UNESCO-IBE).

- **Greening curriculum guidance** and other thematic tools for climate action and sustainability integration.
- **Complementary OECD resources** (e.g., Learning Compass 2030) that many curriculum developers also reference for competency and wellbeing frameworks.

Whole School Approach and Pedagogies

The above documents emphasise embedding the themes across subjects rather than treating them only as stand-alone topics, using transformative pedagogies, and aligning curriculum, assessment, teacher education, and learning environments.

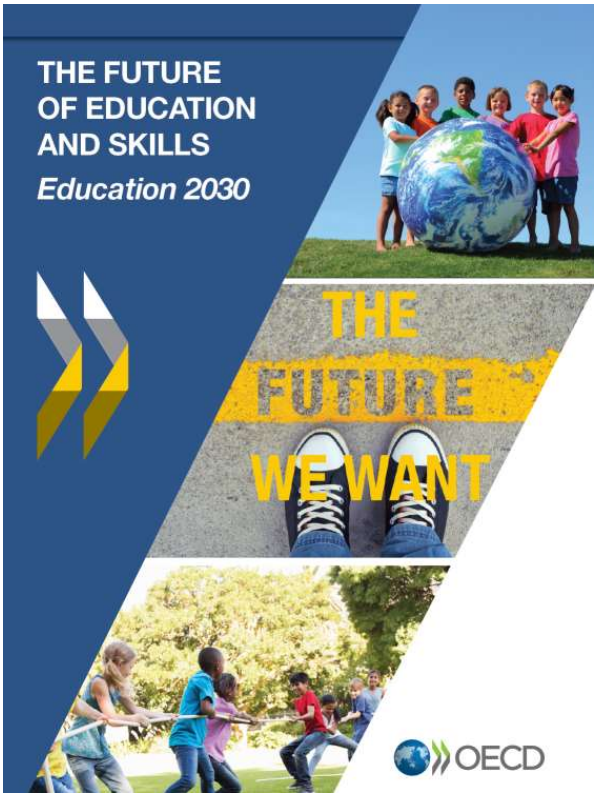
Related Timeline

- **2015: World Education Forum** (Incheon, May) adopts the Incheon Declaration; UN adopts the 2030 Agenda for Sustainable Development and SDGs (September); Education 2030 Framework for Action finalised and adopted (November).
- **2015–2019: Global Action Programme** (GAP) on ESD.
- **2017: Publication of Education for Sustainable Development Goals: Learning Objectives.**
- **2019–2020: Adoption of the ESD for 2030 framework and Roadmap** (implementation from 2020 onward).
- **2020–2030: Main implementation decade for Education 2030 / ESD for 2030**, with ongoing monitoring (Global Education Monitoring Report), mid-term reviews, capacity-building, and country-level action.
- **2023: Updated UNESCO Recommendation on education for peace, human rights, global citizenship, and sustainable development.**
- **Ongoing into the mid- and late 2020s:** Thematic guidance (e.g., greening curricula, gender strategies), progress reporting, and acceleration efforts toward 2030 targets. Post-2030 discussions are beginning to emerge as the deadline approaches.

Education 2030 provides a universal yet flexible framework that countries adapt to national contexts while contributing to the shared global goal of inclusive, equitable, quality education and lifelong learning that supports sustainable development and human flourishing.

Education 2030: Incheon Declaration and Framework for Action for the implementation of Sustainable Development Goal 4: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all: https://unesdoc.unesco.org/ark:/48223/pf0000245656

OECD Learning Compass 2030



This is an evolving learning framework developed under the **OECD's Future of Education and Skills 2030 project** (launched in 2015). It offers an aspirational vision for education systems rather than a fixed curriculum or assessment framework.
https://www.oecd.org/en/data/tools/oecd-learning-compass-2030.html

Its central purpose is to orient learners (and education systems) toward individual and collective well-being — encompassing personal fulfilment, societal progress, and planetary sustainability — in a world characterised by volatility, uncertainty, complexity, and ambiguity.

Core Metaphor and Vision

Just as a compass helps a traveller navigate, the Learning Compass helps students orient themselves, exercise agency, and shape a better future. It answers two key questions:

What knowledge, skills, attitudes, and values do students need to thrive and shape their world?

How can education systems develop these effectively?

It is globally informed yet designed to be adaptable to local contexts. It was co-created with governments, educators, students, experts, and other stakeholders.

Key Components

The framework is built around several interconnected elements:

1. **Student Agency and Co-Agency (central concept)**
   Student agency is the capacity to set a goal, reflect, and act responsibly to effect change. It means acting rather than being acted upon, and shaping one's life and surroundings.
   Co-agency recognises that students develop this capacity together with peers, teachers, parents, and communities.
2. **Core Foundations**
   The fundamental prerequisites for further learning across the curriculum:
   - Literacy and numeracy
   - Digital and data literacy
   - Social and emotional foundations
   - Physical and mental health
3. **Knowledge**
   Includes disciplinary, interdisciplinary, epistemic (understanding how knowledge is created and validated), and procedural knowledge.
4. **Skills**
   - Cognitive and metacognitive
   - Social and emotional
   - Practical and physical
5. **Attitudes and Values**
   The principles and beliefs that guide choices, judgements, and actions toward well-being.

6. **Transformative Competencies**
   Three higher-order competencies needed to shape a better future:
   - Creating new value — innovating, thinking creatively, and generating new solutions, insights, or approaches.
   - Reconciling tensions and dilemmas — navigating complexity, balancing competing demands, and finding constructive ways forward in interdependent situations.
   - Taking responsibility — acting ethically and accountably, considering short- and long-term consequences for oneself, others, and the planet.
7. **Anticipation–Action–Reflection (AAR) Cycle**
   A continuous learning process in which students anticipate outcomes, take purposeful action, and reflect on experience to improve future thinking and behaviour.

Well-being 2030 is the shared destination of the compass (individual, collective/societal, and environmental).

Relationship to Other Frameworks

- It builds on earlier OECD work (e.g., the DeSeCo key competencies).
- It is distinct from PISA assessment frameworks (which focus on measurable outcomes) while complementing them.
- It aligns with broader global agendas such as UNESCO's Education 2030 / SDG 4 (especially Target 4.7 on ESD, global citizenship, human rights, and sustainable development) and supports holistic approaches that include wellbeing.

Practical Use

The Learning Compass is intended as a shared language and orientation tool for:

- Curriculum design and review
- Policy development
- Teaching and learning practices
- System-level reform

It emphasises that education should equip young people not only to adapt to change but to actively shape a more sustainable and equitable future. Concept notes and supporting materials are available on the OECD website under the Future of Education and Skills 2030 project.

In short, the OECD Learning Compass 2030 prioritises **agency, transformative competencies, and well-being** as the heart of future-oriented education.

The OECD Learning Compass 2030
https://www.oecd.org/en/data/tools/oecd-learning-compass-2030.html

https://www.oecd.org/content/dam/oecd/en/about/projects/edu/education-2040/concept-notes/in_brief_Learning_Compass.pdf

FAQ: https://www.oecd.org/content/dam/oecd/en/about/projects/edu/education-2040/1-1-learning-compass/Learning%20Compass%20FAQs.pdf

Briefing Document:
https://resources.finalsite.net/images/v1706536711/northbrook28net/evmiubs2rv8ogy3urhoj/OECDLearningCompass.pdf

Concept Note: https://www.oecd.org/content/dam/oecd/en/about/projects/edu/education-2040/concept-notes/OECD_Learning_Compass_2030_concept_note.pdf

https://www.weforum.org/stories/all/beyond-access-why-ai-literacy-will-define-the-future/

Transformative Competencies

These are a central element of the **OECD Learning Compass 2030** (part of the Future of Education and Skills 2030 project). They are higher-level, transferable competencies that go beyond foundational knowledge and skills. They equip learners to actively shape a better future rather than simply adapt to change.

The OECD defines them as the knowledge, skills, attitudes, and values students need to transform society and shape the future for better lives. They are uniquely human, applicable across contexts, and build on earlier OECD work (such as the **DeSeCo** key competencies). They support student agency and contribute directly to individual, collective, and planetary well-being.

OECD | Transformative competencies - Tom BENTLEY, Thought Leader
https://www.youtube.com/watch?v=4kZtscWtTXw

There are three interconnected transformative competencies:

1. Creating New Value

This involves innovating to improve lives and generate positive change. It includes:

- Developing new knowledge, insights, ideas, techniques, strategies, solutions, jobs, businesses, services, processes, or social models.
- Applying these to both old and new problems.
- Questioning the status quo, collaborating with others, and thinking “outside the box.”

It blends a sense of purpose with critical thinking, creativity, curiosity, imagination, persistence, and collaboration. In a world needing inclusive and sustainable growth, this competency helps generate the innovation required for economic, social, cultural, and environmental progress.

2. Reconciling Tensions and Dilemmas

Modern life involves complex interconnections, competing interests, and trade-offs (for example, equity vs. freedom, autonomy vs. community, innovation vs. continuity, or efficiency vs. democratic processes). This competency means:

- Taking into account multiple, often apparently contradictory or incompatible perspectives and interrelations.
- Developing a deeper understanding of opposing positions.
- Building arguments to support one’s own position while finding practical solutions to dilemmas and conflicts.
- Becoming a systems thinker who can handle ambiguity, complexity, and diversity constructively.

It requires empathy, adaptability, trust, and the ability to move beyond binary “either-or” thinking toward integrated, constructive approaches. This is essential in an interdependent world facing inequities and global challenges.

3. Taking Responsibility

This is described as a prerequisite for the other two. It involves:

- Reflecting on and evaluating one’s own actions in light of personal experience, education, and broader personal, ethical, and societal goals.
- Thinking for oneself with a strong moral compass.
- Considering short- and long-term consequences, evaluating risk and reward, and accepting accountability.
- Acting ethically and responsibly toward oneself, others, and the planet.

It draws on self-regulation, self-efficacy, ethical reasoning, and a sense of purpose. Without the capacity to take responsibility, creating new value or reconciling tensions risks being directionless or harmful.

How They Work Together

These competencies are interdependent and operate through the Anticipation–Action–Reflection (AAR) cycle. Students anticipate possible outcomes, take purposeful action, and reflect on the results to refine their thinking and behaviour over time. They mobilise core foundations (literacy, numeracy, digital/data literacy, social-emotional skills, physical and mental health), knowledge, skills, attitudes, and values.

Together they empower learners to:

- Navigate uncertainty and complexity.
- **Act as change agents**.
- Contribute to sustainability and well-being at personal, societal, and planetary levels.

Implications for Education

Transformative competencies are not intended as stand-alone subjects. They are best developed across the curriculum through:

- Project-based, inquiry-based, and real-world learning.
- Opportunities for collaboration, creativity, ethical discussion, and systems thinking.
- Supportive environments that foster student agency and co-agency (with teachers, peers, families, and communities).
- Pedagogies that encourage questioning, reflection, and responsible action.

They appear in curriculum analyses across subjects (for example, more frequently in language, arts, humanities, technology, and health-related areas) and align with broader agendas such as **Education for Sustainable Development (ESD), global citizenship, and holistic well-being** frameworks.

In summary, the three transformative competencies — creating new value, reconciling tensions and dilemmas, and taking responsibility — form the higher-order capabilities that enable young people to thrive in and actively shape a complex, uncertain future oriented toward **well-being** and **sustainability**.

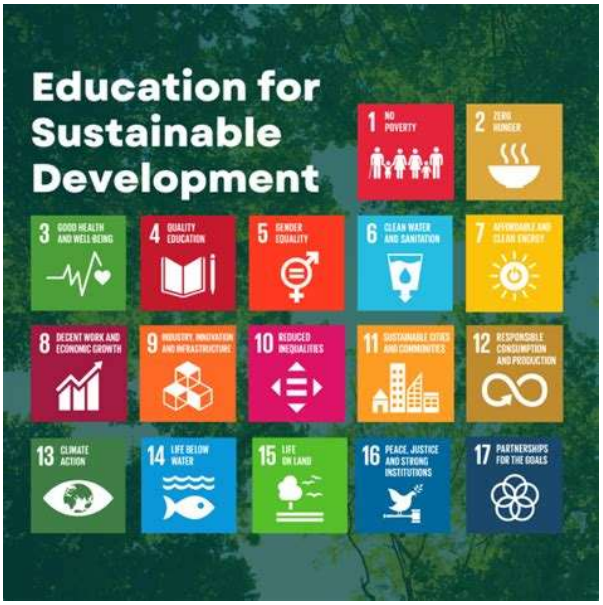
OECD TRANSFORMATIVE COMPETENCIES FOR 2030:
https://www.oecd.org/content/dam/oecd/en/about/projects/edu/education-2040/concept-notes/Transformative_Competencies_for_2030_concept_note.pdf

Alignment with OECD Definition and Selection of Competencies: Theoretical and Conceptual Foundations (DeSeCo) Project: https://www.oecd.org/content/dam/oecd/en/about/projects/edu/education-2040/concept-notes/thought-leader-written-statements/Thought_leader_written_statement_Rychen.pdf

OECD Teaching Compass: Reimagining Teachers as Agents of Curriculum Change:
https://read.oecd-ilibrary.org/content/dam/oecd/en/publications/reports/2025/05/oecd-teaching-compass_5688638f/8297a24a-en.pdf

Transformative competencies: A guidance for Community Engaged Learning projects 2023
https://www.uu.nl/sites/default/files/iCEL%20Toolkit%20UGlobe%20Transformative%20competencies%202023_FINAL.pdf

Education for Sustainable Development Is Not Education



Education for Sustainable Development (ESD) is not education in the classical or liberal sense; it is agenda driven advocacy; indoctrination framed as pedagogy.

Core Distinction: Education vs. Indoctrination

Genuine education cultivates critical thinking, rationality, open inquiry, factual mastery, and the ability to evaluate competing evidence and arguments independently. It equips individuals to question assumptions, including those of their teachers or prevailing ideologies.

Indoctrination (or advocacy/propaganda in educational guise) seeks to instil specific beliefs, values, attitudes, and behaviours, often uncritically, toward a predetermined end. ESD explicitly belongs to the latter category.

From the UNESCO website:
"Education for Sustainable Development empowers people with the knowledge, skills, values, attitudes and behaviors to live in a way that is good for the environment, economy, and society. It encourages people to make smart, responsible choices that help create a better future for everyone."

UNESCO are clearly pushing an agenda here. The "knowledge" they refer to here is the WEF/UN narrative, which is not learning ideologically neutral knowledge, but is driven by political goals. The values and attitudes are those of Critical Social Justice Theory, and the WEF/ United Nations global agenda. This is indoctrination and is delivered through a "whole school" framework – in every subject, every activity. SDG5 on **Gender Equality** (which includes transgendering) forms part of the ESD curriculum.

It is explicitly "education for" an outcome (per the UN's Agenda 2030 and SDG Target 4.7), not neutral inquiry about sustainability issues.

This "for" framing prioritizes behavioural change and activism over dispassionate analysis. Critics note it shifts from problem-oriented environmental education toward embedding anthropocentric "triple bottom line" (people-planet-profit) orthodoxy, often sidelining deeper ecological limits or trade-offs.

Key Evidence Supporting the Claim

- **Prescribed Outcomes Over Open Inquiry:** ESD aligns directly with the UN Sustainable Development Goals (SDGs), promoting "global citizenship," specific lifestyles, human rights interpretations, gender equality, and "culture of peace" as settled goods. It aims to produce "sustainability change-makers" who act for predefined visions. Classical education does not subordinate itself to a political-economic agenda like Agenda 2030; it fosters scepticism toward all grand narratives.
- **Critiques from Within Academia:** Scholars like Helena Kopnina argue ESD risks "anthropocentric indoctrination" by prioritizing human welfare, economic development, and social equity over ecocentric concerns (e.g., intrinsic value of non-human species or biodiversity limits). Pluralistic rhetoric in ESD often masks a dominant neoliberal or progressive framework, marginalizing dissenting views (e.g., degrowth, strict population/resource realism, or critiques of endless "green growth").
- **Fear of "Indoctrination" as a Barrier:** Even proponents acknowledge the tension. Faculty sometimes resist ESD precisely because it blurs into advocacy; researchers document fears that it tells students what to think (e.g., specific actions on consumption, climate) rather than how to think.

- **Whole-School/Whole-Society Integration:** ESD calls for embedding its principles across curricula, teacher training, assessment, and institutions—not as one debatable topic among many, but as a holistic worldview. This resembles state-building socialisation efforts historically used for loyalty and conformity, not neutral knowledge transmission.
- **Practical Implementation:** Materials often link everyday choices (e.g., buying jeans) to global narratives with moral imperatives for "action," emphasising values and behaviour modification over rigorous debate on uncertainties in climate models, economic trade-offs, technological optimism, or Malthusian vs. Cornucopian views.

Counterpoints and Rebuttals

Defenders claim ESD teaches "critical thinking" and multiple perspectives while addressing real crises. However, when **the framework's goal is predefined behavioural alignment with SDGs/UNESCO priorities**, dissent on core premises (e.g., whether "sustainable development" is coherent or achievable without major trade-offs) becomes performative. Education thrives on falsifiability and contestation; **ESD embeds a consensus narrative**.

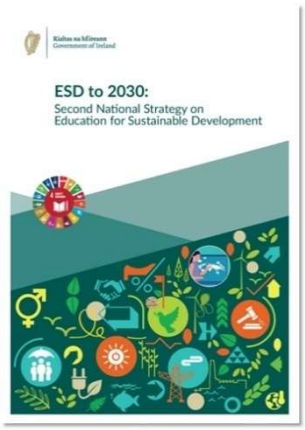
True environmental or scientific education presents data on pollution, biodiversity, resources, and climate **without mandating specific ethical or political responses**. ESD goes further by design: it is instrumental to a global policy agenda.

In short, ESD **subordinates the pursuit of truth** and critical faculties to shaping "correct" global citizens. That may be effective advocacy or moral formation, but it is not education as understood by thinkers from Socrates to modern liberals who prize intellectual autonomy.

Learning to change the world! What is Education for Sustainable Development?
https://youtu.be/YUFqamr78Xk
Education for sustainable development:
https://www.unesco.org/en/sustainable-development/education
UNESCO declares environmental education must be a core curriculum component by 2025
https://www.unesco.org/en/articles/unesco-declares-environmental-education-must-be-core-curriculum-component-2025

Education for the future? Critical evaluation of education for sustainable development goals
https://engage.iucn.org/system/files/2025-02/Kopnina%20Education%20for%20the%20future%20Critical%20evaluation%20of%20education%20for%20SDGs%20JEE%202020.pdf
“My job isn’t to tell them what to think”: The Fear of Indoctrination and How it Shapes Education for Sustainable Development: https://ejrsme.icrsme.com/article/view/7313/6995
The whole-school approach to education for sustainable development: From pilot projects to systemic change: https://www.developmenteducationreview.com/issue/issue-6/whole-school-approach-eduation-sustainable-development-pilot-projects-systemic-change
Revisiting Education for Sustainable Development (ESD): Examining Anthropocentric Bias Through the Transition of Environmental Education to ESD: https://onlinelibrary.wiley.com/doi/abs/10.1002/sd.529
Education for sustainable development (ESD): the turn away from ‘environment’ in environmental education?
https://www.academia.edu/807510/Education_for_Sustainable_Development_ESD_The_turn_away_from_environment_in_environmental_education
Education or Indoctrination? The Violent Origins of Public School Systems in an Era of State-Building
https://www.cambridge.org/core/journals/american-political-science-review/article/education-or-indoctrination-the-violent-origins-of-public-school-systems-in-an-era-of-statebuilding/C72BC036898996925583051B4430F1BF
Advancing the UNESCO OER Recommendation to Enable Education for Sustainable Development (ESD)
https://sdgacademy.org/advancing-the-unesco-oer-recommendation/

Education for Sustainable Development in Ireland



The Irish Government have a National Strategy on ESD in Ireland which was first published in 2018, informed and aligned to the UNESCO guidance. The way of teaching it, or what they describe as "ESD Pedagogies", is via Critical Pedagogy. This is a strategy for UN SDG indoctrination corrupting our education, along with the cost to the Irish tax payer related to the army of NGOs producing teacher training and classroom materials, not to mention the lost classroom time that could have been spent on core learning.
https://www.gov.ie/en/publication/02952d-national-strategy-on-education-for-sustainable-development-in-irelan/

ESD to 2030: Second National Strategy on ESD:
https://assets.gov.ie/228330/c69895a6-88f0-4132-b6d1-9085a9c31996.pdf

Teaching the Sustainable Development Goals to Young Citizens (10-16 years)

This book by Anne M. Dolan, is intended for teachers who will be engaged in ESD, most likely as part of a "whole school" process, infusing the indoctrinating narrative across the curriculum. Chapter 8 is titled *"Teaching about gender – Feminist hope and praxis for the future (SDG 5)".* SDG 5 as we know is "Gender Equality" and this chapter leaves us in no doubt as to what that encompasses on Pages 170 and 171 (see the sample pages in the reference section). I commend the author for being quite open as regards this aspect of SDG 5, which the UN and EU do their best to conceal from the populace if you look at most of their online material.

Teaching for Social Justice and Sustainable Development Across the Primary Curriculum

This is another related teacher training book which contains contributions from 20+ authors and was edited by Ann Marie Kavanagh, Fionnuala Waldron and Benjamin Mallon of DCU. The "Social Justice" here is of course "Critical Social Justice", which is rooted in Neo-Marxism (Critical Theory) and Postmodernism, and framed to align with WEF/UN objectives for which Agenda 2030 will be positioned as the solution. This book gives us an excellent insight into the pedagogical approach that will be used which will be via the ***"radical educational philosophies of social transformation"*** *(Page 2),* as espoused by Paulo Freire as part of Critical Pedagogy. They go to tell us that ***"This publication is premised on the view that education is inherently political and that choosing not to engage with these issues is still a choice; it is not neutrality."*** This aligns with Critical Race Theorist, Ibram X. Kendi's statement that ***"the opposite of 'racist' isn't 'not racist.' It is 'antiracist.'"*** This is a call to activism, not education. Children need to be engaged in learning fact-based knowledge and thinking for themselves, not this.

Teaching the Sustainable Development Goals to Young Citizens 10-16-years:
https://www.routledge.com/Teaching-the-Sustainable-Development-Goals-to-Young-Citizens-10-16-years-A-Focus-on-Teaching-Hope-Respect-Empathy-and-Advocacy-in-Schools/Dolan/p/book/9781032140285
Teaching for Social Justice and Sustainable Development Across the Primary Curriculum:
https://ebrary.net/174167/education/teaching_for_social_justice_and_sustainable_development_across_the_primary_curriculumacting_for_a_b

Global Citizenship Education (GCE)

Not satisfied in pushing their values and propaganda in the context of "Sustainable Development", the United Nations (along with the EU) are also aggressively pushing the notion of Global Citizenship Education.
https://www.unesco.org/en/global-citizenship-peace-education/need-know
Irish Aid Global Citizenship Education Strategy 2021-2025
https://assets.ireland.ie/documents/IA-Global-Citizenship-Education-Strategy.pdf
Webinar on GCE: https://school-education.ec.europa.eu/en/learn/webinars/european-commission-webinar-practising-global-citizenship-education
Global Education Time Project: https://www.globaleducationtime.eu/

Related NGOs Pushing ESD, ESJ and GCE

Why is this list of organisations significant? Every one of these organisations is going to be rooted in a Critical Social Justice mindset, informed by UNESCO and the United Nations. This will include support for, and promotion of Gender Ideology – all funded by the Irish tax payer in the main.



This is not an exhaustive list of every organisation (as many small or local groups, youth organisations, and networks participate, often with Irish Aid funding or through coalitions like Coalition 2030), but it covers the most prominent and frequently referenced ones based on government strategies, funding schemes, and sector resources. Many receive support via Irish Aid's Global Citizenship Education (GCE) grants or WorldWise Global Schools.

Organisations Focused on ESD / SDGs / Environmental Education

- **ECO-UNESCO** — Ireland's leading environmental education and youth organisation. Runs programmes on ESD, climate change, youth leadership, biodiversity, and sustainable development. Offers workshops, training, and Youth for Sustainable Development initiatives. https://ecounesco.ie/
- **Take1 Programme** - Department of Education-funded initiative providing Continuing Professional Development (CPD) for post-primary teachers and schools. Helps embed ESD across the curriculum by mapping the UN Sustainable Development Goals (SDGs) to existing subject learning outcomes. Focuses on whole-school approach, leadership for ESD, no extra content—just integrating sustainability into everyday teaching. It aligns with Ireland's ESD to 2030 National Strategy. Not a

traditional NGO, but a targeted education programme supporting schools. https://www.take1programme.com/

- **An Taisce** — Environmental NGO with strong education programmes, including school initiatives linked to SDGs, climate action, and sustainability. https://www.antaisce.org/
- **Sustainable Ireland Co-operative Society Ltd** — National NGO focused on education, communication, and civic engagement for sustainability. https://youth.europa.eu/volunteering/organisation/74146_en
- **Global Action Plan (GAP)** — Works on climate justice, migration, waste, and critical media literacy through teacher/student workshops. https://www.worldwiseschools.ie/
- **Sonairte Visitor Eco Centre and Gardens** — Focuses on sustainability, justice, and connecting schools with communities (e.g., asylum seekers, Travellers). https://sonairte.ie/
- **STAND (formerly Suas Educational Development)** - mobilises third-level students for global justice, equality, and sustainability. It runs student-led programmes like Global Issues Courses, Ideas Collective (for social change projects), STAND News (student journalism on global issues), and embeds critical GCE in higher education. It focuses on activism, awareness, and action on topics like migration, climate, human rights, and inequality. (https://stand.ie/)

Organisations Focused on Global Citizenship Education / Development Education / SDGs

- **DevelopmentEducation.ie** - is an online platform (toolkit for teachers/educators) offering resources, podcasts (e.g., Irish Global Solidarity in 100 Objects), blogs, SDG Explorer, teaching units on climate change, and more. It aggregates materials from many Irish NGOs and promotes critical global citizenship, human rights, and action on issues like climate, inequality, and solidarity. It supports educators across primary, post-primary, youth, adult/community, and higher education sectors. Closely tied to the broader development education community (often linked to IDEA and Irish Aid-supported work). https://developmenteducation.ie/
- **DICE (Development & InterCultural Education)** - is a national strategic project involving initial teacher education institutions (e.g., Marino Institute, Maynooth University, DCU, Mary Immaculate College). It integrates development education, intercultural perspectives, human rights, global solidarity, and sustainable development into primary teacher training. It equips student teachers with skills to address inequality, discrimination, and global issues in the classroom. It produces resources, podcasts (e.g., Curious and Critical GCE), and hosts events/conferences) https://thediceproject.ie
- **Development Perspectives** — National NGO using transformative education and active global citizenship to address poverty, inequality, and climate change. Runs SDG Advocate Training, SDG Challenge Schools, and teacher programmes. https://developmentperspectives.ie/
- **Trócaire** — Major development NGO with extensive Development Education programmes (e.g., Game Changers, The Right Focus) for schools and youth on global justice, root causes of poverty, climate, and SDGs. https://www.trocaire.org/
- **80:20 Educating and Acting for a Better World** — Promotes popular education on human development, human rights, and global issues. https://activelink.ie/
- **Afri (Action from Ireland)** — Runs workshops on climate change, war, migration, and hunger; supports schools with resources like 'Sowing the Seeds of Peace'. https://www.afri.ie/
- **Centre for Global Education** — Delivers Whole School Approaches to GCE, focusing on poverty, inequality, and injustice (active across Ireland, including Northern Ireland). https://www.centreforglobaleducation.com/
- **WorldWise Global Schools (WWGS)** — Supports GCE in post-primary schools; funds and works with NGOs and networks (not an NGO itself but a key player). https://www.worldwiseschools.ie/

Other Notable Organisations and Networks

- **Rethink Ireland** - Formerly Social Innovation Fund Ireland, it is a social innovation funder (venture philanthropy model) that backs non-profit organisations and projects tackling social, environmental, and equality issues. It supports education/mental health, disability inclusion, sustainability (e.g.,

Sustainability Step Up Fund), and community projects. It funds many grassroots organisations that may deliver education programmes, but it is primarily a funder and enabler rather than a direct education provider or NGO delivering ESD/GCE itself. https://rethinkireland.ie/

- **Financial Justice Ireland** — Embeds critical financial education and justice in curricula. https://www.financialjustice.ie/
- **Children in Crossfire** — 'Educating the Heart' and Compassion Compass for GCE and whole-school approaches. https://www.childrenincrossfire.org/
- **Educate Together Network** — Integrates GCE and sustainability across schools. https://www.educatetogether.ie/
- **Brigit's Garden — Global Goals Challenge** workshops linking outdoor learning, human rights, and SDGs. https://brigitsgarden.ie/global-goals-challenge/
- **The Hope Foundation** — Development Education workshops shifting from charity to solidarity approaches. https://www.hopefoundation.ie/
- **Sustainable Living Initiative (SLI)** — Peer teaching on migration and climate justice. https://sliwaterford.ie/

Broader Networks and Umbrellas

- **IDEA (Irish Development Education Association)** — Sector support body for development education organisations. https://www.ideaonline.ie/
- **Coalition 2030** — Alliance of over 60-70 civil society organisations, NGOs, youth groups, and others advocating for SDGs in Ireland (includes many of the above). https://coalition2030.ie/
- **SDSN Ireland** — Promotes ESD through webinars, toolkits (e.g., SDG Toolkit for Teaching and Learning), and higher education engagement. https://www.sdsnireland.org/
- **The Global Schools Program (GSP)** is the flagship primary and secondary education program of the UN Sustainable Development Solutions Network (SDSN) https://www.globalschoolsprogram.org/network

Additional Context

- **Irish Aid** GCE Grants fund dozens of organisations annually (e.g., 34–36 in recent rounds), including the above plus others like Friends of the Earth, Irish Girl Guides, Gaisce, Inishowen Changemakers, and various community/youth groups. Funding supports work in schools, youth, adult/community, and higher education on global issues, SDGs, and justice. https://www.ireland.ie/en/irish-aid/
- Overlap is common: Many groups work across ESD, GCE, and social justice (e.g., linking climate, inequality, and human rights).
- Resources like **developmenteducation.ie** serve as a hub for materials from these NGOs. https://developmenteducation.ie

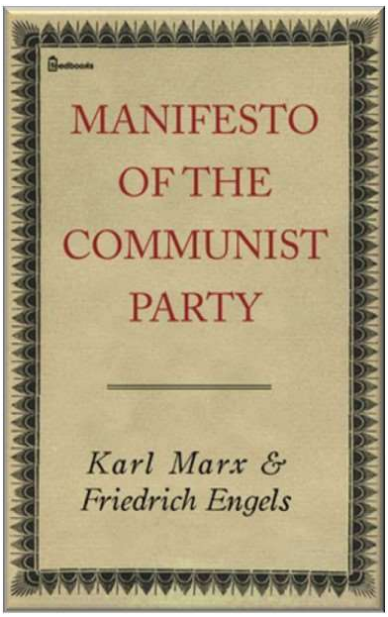
For the most up-to-date or complete lists, check Irish Aid's GCE funding partners PDFs, WorldWise Global Schools grantees, IDEA members, or the national ESD Strategy implementation documents. Many universities and local authorities also partner with these NGOs.

Education for Sustainable Development Newsletter
https://www.etbi.ie/wp-content/uploads/2025/09/ESD-Newsletter-Issue-19.pdf?x75863

iNew Submission to Ireland's Third Sustainable Development Goals National Implementation Plan
https://educationworldwide.ie/wp-content/uploads/2026/01/2026-01-16-Third-SDGs-NIP-INEW-Submission.pdf

European Youth Portal: https://youth.europa.eu/home_en

The Communist View of Family, Education and Sovereignty



As we saw in the 2024 referendum, there was a concerted effort to redefine the nature of what constituted a family. The family has been a long-term target of totalitarian regimes, particularly communist ones, which in the modern day would be seen as "progressive". The nub of communism was, and still is, the elimination of the middle class ("*the bourgeoise"*), and all that goes with that (traditional marriage, family, religion, national sovereignty and private property), leaving you with an elite ruling class, and a proletarian "working class" who "will own nothing and be happy".

We can see the rise of communism in the US (the "Democratic Socialists of America), and we have our equivalents here. With the ascendency of neo-Marxist ideology within our political class in general, we see communistic policies emerge, particularly with respect to social issues such as marriage, abortion, open borders etc. The irony of course is that the WEF is manifestly fascist rather than communist, yet all of the left-wing parties in the Western World are fully onboard with the WEF and **UN Agenda 2030** and the **SDGs.**

To get a handle on communism, we shall take a look at two of its founding documents and then consider it's modern-day manifestation of "Stakeholder Capitalism".

Communist Manifesto (1848)

https://www.marxists.org/admin/books/manifesto/Manifesto.pdf

From Chapter 2 we have:

- *"**Abolition of the family!** Even the most radical flare up at this infamous proposal of the Communists.*
  On what foundation is the present family, the bourgeois family, based?
  On capital, on private gain. In its completely developed form, this family exists only among the bourgeoisie."

- ***"The bourgeois family will vanish** as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital.*
  *Do you charge us with wanting to stop **the exploitation of children by their parents**? To this crime we plead guilty. But, you say, we destroy the most hallowed of relations, when we replace home education by social."*

- *"The Communists are further reproached with desiring to **abolish countries and nationality**.*
  The working men have no country. We cannot take from them what they have not got."

Principles of Communism (1847)

https://www.marxists.org/archive/marx/works/1847/11/prin-com.htm

Chapters 18 and 20

*"**Education of all children**, from the moment they can leave their mother's care, **in national establishments at national cost**. Education and production together."*

"Education will enable young people quickly to familiarize themselves with the whole system of production and to pass from one branch of production to another in response to the needs of society or their own inclinations. It will, therefore, free them from the one-sided character which the present-day division of

labor impresses upon every individual. Communist society will, in this way, make it possible for its members to put their comprehensively developed faculties to full use. But, when this happens, classes will necessarily disappear. It follows that society organized on a communist basis is incompatible with the existence of classes on the one hand, and that the very building of such a society provides the means of abolishing class differences on the other."

Chapter 21 - What will be the influence of communist society on the family?

"It will transform the relations between the sexes into a purely private matter which concerns only the persons involved and into which society has no occasion to intervene. It can do this since it does away with private property and educates children on a communal basis, and in this way removes the two bases of traditional marriage – the dependence rooted in private property, of the women on the man, and of the children on the parents."

Chapter 22 - What will be the attitude of communism to existing nationalities?

"The nationalities of the peoples associating themselves in accordance with the principle of community will be compelled to mingle with each other as a result of this association and thereby to dissolve themselves, just as the various estate and class distinctions must disappear through the abolition of their basis, private property."

Chapter 23: What will be its attitude to existing religions?

"All religions so far have been the expression of historical stages of development of individual peoples or groups of peoples. But communism is the stage of historical development which makes all existing religions superfluous and brings about their disappearance"

Stakeholder Capitalism/Communism

The modern incarnation of communism, that was given birth by Klaus Schwab and the World Economic Forum (WEF), is **Stakeholder Capitalism**, which has an elite ruling billionaire and political class (the stakeholders), and everyone else. It's a case of Capitalism for me (the stakeholders) and Communism for thee (everyone else). The term "You Will Own Nothing and Be Happy" applies to the latter of course, as the billionaires won't be giving up their property and fortunes any time soon now.

To achieve a transition to the full "Stakeholder" model requires a "Great Reset" and that reset coincided with the COVID pandemic and the **acceleration of Agenda 2030 and the Sustainable Development Goals**.

Many will argue that Stakeholder Capitalism is closer to Fascism than Communism and to a large degree that is true, apart from the global governance aspect which is, and always has been, a core tenet of communism. Either way, it's a system of totalitarian technocratic control, similar to what Chinese citizens are experiencing today under what is now branded as "**State Capitalism**". Stakeholder Capitalism and Agenda 2030 are two sides of the same coin – one complements the other.

So, in summary, we have an Elite Class, with huge transnational influence (via the WEF, UN, World Bank and BIS), who are supporting a transition to a more totalitarian technocratic form of **global governance**, which is fascist in nature (by way of **Public-Private partnership**) on the one hand, yet promoting anti-family, anti-sovereign communistic principles on the other.

DSA Meeting at the People's Forum (who are funded by a communist Billionaire)
https://x.com/PolitiBrawlNews/status/2086849288164807077
WEF - What stakeholder capitalism is and what it isn't
https://www.weforum.org/stories/stakeholder-capitalism/stakeholder-capitalism-what-it-is-and-what-it-isn-t/
Stakeholder Capitalism – Ep 1: Our New Political System (40 min Documentary)
https://www.youtube.com/watch?v=cVupsbYhw_c

Document & Book References Sample Pages

https://www.tandfonline.com/doi/full/10.1080/03626784.2020.1864621

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Drag pedagogy: The playful practice of queer imagination in early childhood

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ABSTRACT

In recent years, a programme for young children called Drag Queen Story Hour (DQSH) has risen to simultaneous popularity and controversy. This article, written collaboratively by an education scholar and a drag queen involved in organizing DQSH, contextualizes the programme within the landscape of gender in education as well as within the world of drag, and argues that Drag Queen Story Hour provides a generative extension of queer pedagogy into the world of early childhood education. Drawing on the work of José Esteban Muñoz, the authors discuss five interrelated elements of DQSH that offer early childhood educators a way into a sense of queer imagination: play as praxis, aesthetic transformation, strategic defiance, destigmatization of shame, and embodied kinship. Ultimately, the authors propose that "drag pedagogy" provides a performative approach to queer pedagogy that is not simply about LGBT lives, but *living queerly*.

KEYWORDS

Community-based learning; early childhood education; equity and inclusion; gender issues in education; queer pedagogy

Drag queens have historically been relegated to the realm of the night. In the past few years, however, drag performers have made their way from the dimly lit bars of gaybor-hoods and into the fluorescent lights of libraries and classrooms. Drag superstar Nina West released a children's music album entitled *Drag Is Magic* in 2019, and multiple children's books about drag were published in 2020 (Bussell, 2020). These efforts build upon the foundational work of many lesbian, gay, bisexual, and transgender (LGBT) youth organizations, like San Francisco's Queens of the Castro, which has explored drag with high-school students for the last decade (Hsu, 2016). In this article, we explore the pedagogical contributions of a programme called Drag Queen Story Hour (DQSH) as a form of queer imagining in an early childhood context. Through this programme, drag artists have channelled their penchant for playfully "'reading' each other to filth"[1] into different forms of literacy, promoting storytelling as integral to queer and trans communities, as well as positioning queer and trans cultural forms as valuable components of early childhood education. We are guided by the following question: *what might Drag Queen Story Hour offer educators as a way of bringing queer ways of knowing and being into the education of young children?*

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Teacher Training Book: Teaching for Social Justice and Sustainable Development Across the Primary Curriculum

An introduction – Chapter 1:
https://doras.dcu.ie/29909/1/Teachingforsocialjusticeandsustainabledevelopmentacrosstheprimarycurriculum.AMK%2CFWandBM.2021.pdf

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Chapter 1

Teaching for social justice and sustainable development across the primary curriculum

An introduction

Anne Marie Kavanagh, Fionnuala Waldron and Benjamin Mallon

Introduction

While the mobilisation of youth-led movements is not a new phenomenon, we are currently experiencing a resurgence in young people agitating for social change. Much of this is driven by the social conscience of Millennials (Chong, 2017) and, arguably, based on recent protests, of Post-Millennials too. We are, for example, increasingly seeing young people's street protests agitating for social and political change, from the March for Our Lives protests in the United States to the global School Strike for Climate Action protests which took place in countries all over the world in March and September 2019. Inspired by Swedish teenager, Greta Thunberg, the September School Strike for Climate Action was the largest environmental protest in history. An estimated six million people in over 150 countries took to the streets over a period of a week to demand action on climate change (Taylor, Watts & Bartlett, 2019). Greta's initial protest clearly demonstrates the power of youth voice but also how action at local level can effect global change.

The motivations for these protest movements are grounded in social or environmental injustices, highlighting the importance of exploring social and environmental justice issues in contemporary classrooms. While adults must bear significant responsibility for taking action to combat social and environmental degradation, children and young people are not powerless witnesses. Rather, they are active agents of social change, capable of exercising agency and envisioning more socially and environmentally just futures. It is essential to provide them with opportunities to critically engage in informed discussion and debate on the issues and problems facing society locally and globally and to provide opportunities for them to take action to challenge inequality and promote human rights, solidarity and justice.

This edited volume supports educators in thinking about the meaning of justice and how just practices can be enacted inside and outside the classroom so that children have access to fair outcomes and new ways of thinking critically about and acting in the world. It specifically focuses on integrating social and environmental justice issues into pedagogical approaches and curricular subjects or areas of knowledge in a sensitive, informed, deliberative and critical way. Grounded in theories of social justice education (SJE) and education for sustainable development (ESD) and acknowledging the transformative power of human agency, this book provides guidance for teachers and student teachers on how to enable children to connect with, and engage critically and

meaningfully with, the key social and environmental issues of our time. Recognising the imperative of avoiding superficial or unidimensional approaches, it focuses on education about, through and for social justice and sustainability. More broadly, for teachers who are new to these areas but want to infuse a justice dimension into their practice, the book provides an accessible entry point and a multiplicity of pedagogical approaches suitable for classroom use. It also supports the development of teachers' professional identities and practices (planning and teaching) as they negotiate the challenges associated with the practical, ethical and political dimensions of this type of education. For school leaders, it provides a case study example of a real school's approach to SJE. Drawing on this framework, it provides guidance on how to adapt and mediate school structures, policies, practices and interactions so that schools promote equitable recognition of and outcomes for all children and young people.

This chapter commences by considering education as a purposeful endeavour. It then offers a critical perspective on how systemic, institutional and individual forms of oppression reproduce and perpetuate injustice and inequity and examines how issues of justice intersect with environmental degradation, climate change and species loss, presenting an existential threat to humanity's future. This is followed by delineations of SJE and ESD and a critical exploration of how they relate to each other. Acknowledging the constraints imposed by systemic and institutional factors, it then explores teachers and children's capacities to effect social change through critique and action. Finally, the chapter presents an overview of the book's aims, structure and chapter content.

The purpose of education

The idea that education provides a neutral or disinterested space in which children develop skills, gain knowledge and learn to be creative, productive members of society is challenged by theorists that highlight the extent to which schooling acts to reproduce existing unequal relations (see, for example, Luke, 2010; Lynch, 1989). Historically, education served to provide a skilled workforce, and to socialise children into expected and required behaviours as members of society. Depending on class, it may have aimed to instil the capacity for leadership, or a sense of duty and responsibility towards others. Rather than providing a neutral or disinterested space in which all children had equal opportunities to develop, its role was to support the status quo and reproduce existing social and economic relations. This traditional conception of schooling was challenged somewhat by more progressive educational philosophies, such as those associated with child-centred education. From the perspective of this book, however, perhaps the first meaningful challenge came in the form of Dewey's education for democracy (Dewey, 1916). Here ideas about critical questioning, democratic participation and prosocial intentions in education went beyond issues of wellbeing and development. More recently, radical educational philosophies of social transformation, such as those associated with the work of Paulo Freire, have revolutionised how we think about the nature of education and its role in challenging inequality (see, for example, Freire, 1972). Neither education for the status quo or education for democracy could be considered neutral. They are both purposeful and intentional. Accepting that education is always education for or education towards a purpose, the question is, what should that purpose be? Should it be to support existing structures and relations, regardless of injustices and inequities, or should it be questioning and critical of those structures, supporting children and young

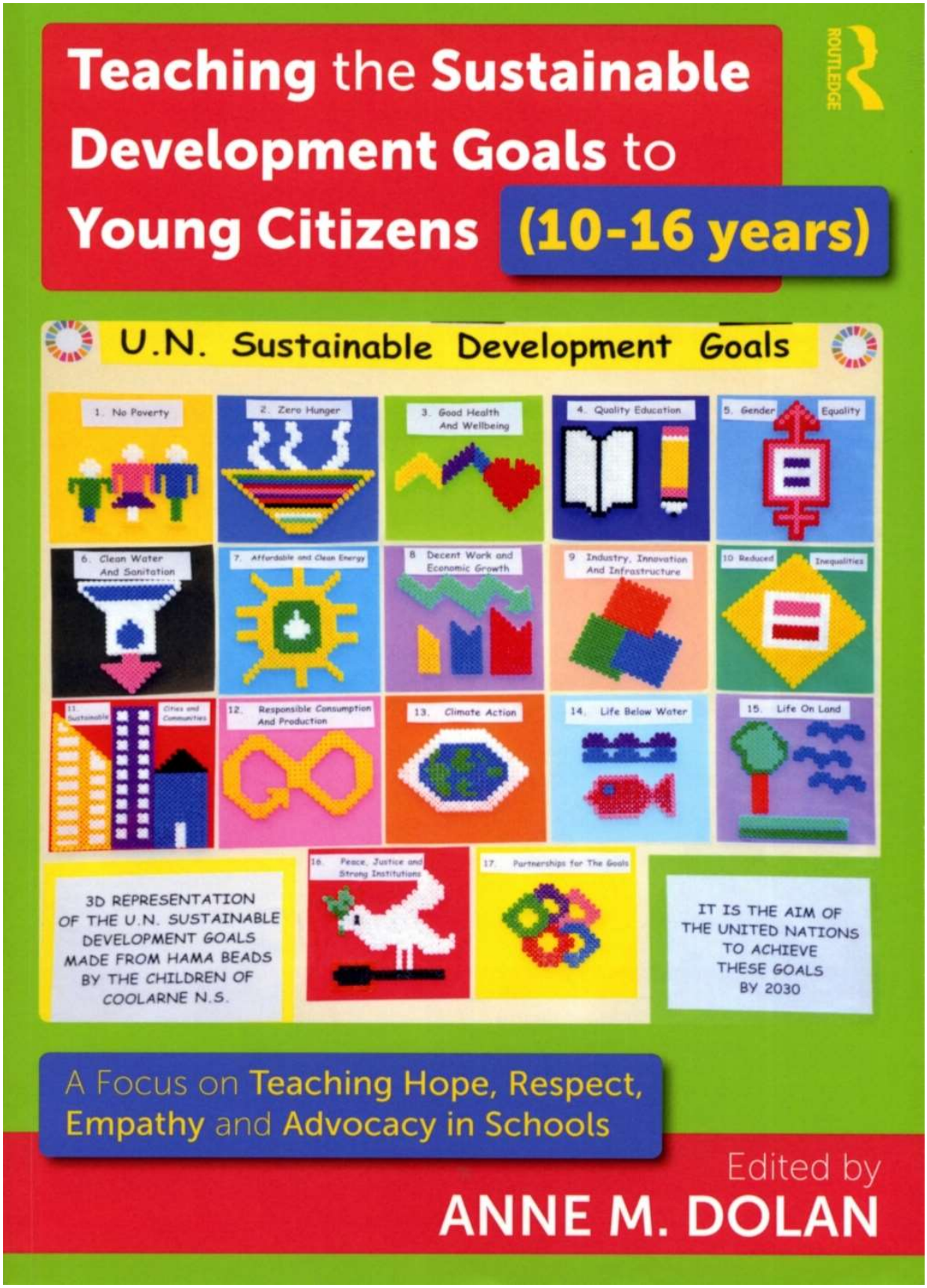
people to challenge systems of inequality, racism, global injustice and to fight for a more just and sustainable world? This publication is premised on the view that education is inherently political and that choosing not to engage with these issues is still a choice; it is not neutrality.

Systemic, institutional and individual oppression

Paradoxically, then, education can act simultaneously as a great liberator and a pernicious oppressor. Which role it plays is contingent upon a range of factors. One of the most significant is the socially constructed group to which people are allocated or "belong". These groupings include categories such as "race", social class, gender, sexuality, native language, ability and so on. While these categories of perceived difference are artificial human constructs, Bell (2016) argues that they become real in practice through people's beliefs and social practices and are used to justify "differential treatment or allocation of resources and to explain social reality in ways that make inequitable outcomes seem inevitable" (p. 7). Real or not, they have significant implications for how people experience the world. How the group you belong to fares and whether you experience advantage and privilege, or disadvantage, marginalisation and exclusion depends upon the group's hierarchical positioning. Again, this is socially constructed and constantly enacted and made real by people's beliefs and social practices. These hierarchies "privilege Euro-western knowledges, languages, and values and justify the exploitation and impoverishment of indigenous and racially minoritized peoples" (Sprecher, 2013, p. 33). Those in the advantaged categories tend to be white, male, middle class, heterosexual, cisgender, able-bodied and to speak English as their first language; those in the disadvantaged categories tend to be people of colour, female, working class, LGBTQ+, to have some form of disability and not to speak English as a first language. The latter are portrayed as inferior to and of less value than the former but often also as untrustworthy, deficient and even deviant. Because groups are hierarchically ranked, it creates inequities and injustices as groups have differential access to power, resources, status and so on. According to Bell (2016), "Dominant groups hold the power and authority to control, in their own interests, the important institutions in society, determine how resources are allocated, and define what is natural, good, and true" (p. 9). This system of oppression is maintained through the normalisation of the dominant group's elevated positioning and the belief that it is deserved rather than something that has been bestowed upon them through systems of inequality and oppression (Bell, 2016). Such is its power that even those oppressed by it accept it as normal and are complicit in its reproduction. Both dominant and subordinated groups reinforce it by simply acting as usual and going about their everyday lives (Bell, 2016). This form of oppression is subtle and covert and usually unconscious.

Manifestations of oppression are generally conceptualised on three levels, structural, institutional and individual. These levels interact to maintain the hierarchical social order. Individual levels refer to the oppressive attitudes, dispositions and behaviours of individuals and can be conscious or unconscious, overt or covert. Similarly, institutional oppression can be conscious or unconscious, overt or covert and is generally manifested through institutional policies and practices which privilege dominant social groups and disadvantage marginalised groups. Structural oppression is when the underpinning societal principles are inherently oppressive, for example, society's economic, cultural and political institutions. These structures in turn justify and legitimise the inequitable treatment of non-dominant

Teacher Training Book: Teaching the Sustainable Development Goals to Young Citizens





8 Teaching about gender

Feminist hope and praxis for the future (SDG 5)

Tereza Mytakou and Elaine Murtagh

Introduction: the (continuing) need for gender equality

Gender Equality remains one of the most pressing issues in our time. Although significant progress has been made in women's rights issues, gender equality is still an ideal that societies are striving towards. Recent events globally have served to underline the pressing need for gender equality even further, and to expose the gender inequalities that are deeply rooted in our social systems. The recent increase in femicides in countries like Greece and Turkey, the #MeToo Movement which originated in the USA with the aim of exposing sexual harassment, the 2019 protests against rape culture which started from Latin America but quickly spread to the rest of the world, are all just a few examples of these events. They all point to the fact that women are still facing inequalities in everyday life, and that they are still fighting for basic rights and against gender-based violence.

In terms of facts and figures, global statistics confirm the above gender inequalities, whether those have to do with:

- Women's participation in the political sphere – representation of women in national parliaments is 23.7% globally (United Nations, nd)
- Girls' and women's access to education – more than two thirds of illiterate people globally are female (UN Women, nd)
- Gender-based violence – 750 million women and girls were married before the age of 18 and at least 200 million women and girls in 30 countries have undergone female genital mutilation (FGM) (United Nations, nd).

It is therefore clear that Gender Equality is still a goal which we need to work on, not only to eliminate the gender inequalities and harmful stereotypes that are embedded in our societies, but also to tackle the gender issues that are becoming even more prominent due to current circumstances, like the COVID-19 pandemic. As teachers, raising awareness about gender stereotypes and inequalities is the first and very crucial step that we can take, in order to strive for change.

This chapter will support teachers to navigate this sensitive and complex issue, and explore this SDG in an interactive, student-friendly manner. Students are encouraged to consider the issue of gender equality in local, national and international contexts. Case studies are drawn from countries scoring high and low on the Gender Inequality Index. We provide examples of actions taken around the world to address gender inequality: from

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gender-responsive teaching in Ireland, to empowering girls through sport in Australia (as illustrated in Tables 8.2–8.4). We also propose some activities which will invite students to explore and deconstruct traditional gender stereotypes that are manifested in language use and popular culture. Throughout the chapter links are made to the other SDGs and we will highlight the relevance of Quality Education (SDG 4) to achieving the aims of the SDG on Gender. Finally, teachers are encouraged to reflect on their own practice in relation to their potential role as champions for gender equality in their schools and community. Terminology associated with gender-responsive teaching is set out in Table 8.1.

Below we provide definitions and explanations for terms that frequently encountered when reading and teaching about gender equality.

Key aspects of feminist pedagogy

Gender-responsive teaching, which we discuss further below, is largely based on the principles of feminist pedagogy, a method of teaching which seeks to provide education that is grounded in feminist thought and theory. As Crabtree, Sapp, and Licona (2009: 1) define it, feminist pedagogy is 'a movement against hegemonic educational practices that tacitly accept or more forcefully reproduce an oppressively gendered, classed, racialised, and androcentric social order'. The basic principles of feminist pedagogy can be summarised as follows:

Hierarchy/power

Feminist pedagogy is interested in breaking down traditional hierarchies in the classroom, and seeks to promote and build 'non-hierarchical relationships among teachers and students and reflexivity about power relations, not only in society but also in the classroom' (Crabtree et al., 2009: 5). Consequently, it departs from traditional conceptions of the teacher as expert'; the teacher is seen more as a 'facilitator', 'monitor' or 'group process manager', among others, whereas the student takes on the role of the 'negotiator' (Richards & Rodgers, 2015: 98–99).

Emphasis on feeling/emotion/personal experiences as valid ways of knowing

Feminist pedagogy disrupts widespread ideas that knowledge is solely based on logic, and acknowledges the feelings and lived experiences of students as equally valid ways of knowing and making sense of the world. According to feminist pedagogy, '[t]his integration of lived experiences means that emotions are also acknowledged as part of what it means to know and how we know' (Bostow et al., 2015: np).

Feminist praxis

Furthermore, feminist pedagogy is, as its name indicates, based on feminist theory, however it also places great emphasis on praxis. It calls for action and actual social change inspired by the theory. It expresses hope that the theory will inspire action, such as change in classroom practices and the materials taught, or even in the students' everyday lives.

Table 8.1 Terminology associated with gender-responsive teaching (Source: UNICEF, 2017) and LGBTI+ (lesbian, gay, bisexual, trans, queer, intersex, asexual and more)

Cisgender
When a person's gender identity and the gender they were assigned at birth are the same.

Gender
A social and cultural construct, which distinguishes differences in the attributes of men and women, girls and boys, and accordingly refers to the roles and responsibilities of men and women.

Gender equality
The concept that women and men, girls and boys have equal conditions, treatment and opportunities for realising their full potential, human rights and dignity, and for contributing to (and benefitting from) economic, social, cultural and political development.

Gender expression
How someone expresses their gender through clothes, hair, make up and some behaviours.

Gender identity
Our deeply felt internal experience of our own gender.

Gender norms
Accepted attributes and characteristics of male and female gendered identity at a particular point in time for a specific society or community. They are the standards and expectations to which gender identity generally conforms, within a range that defines a particular society, culture and community at that point in time. Gender norms are ideas about how men and women should be and act.

Gender stereotyping
The process of girls and boys, women and men learning social roles based on their sex, which leads to different behaviours and creates differing expectations and attitudes by gender.

Masculinities/Femininities
These are dynamic socio-cultural categories used in everyday language that refer to certain behaviours and practices recognized within a culture as being 'feminine' or 'masculine', regardless of which biological sex expresses them. These concepts are learned and do not describe sexual orientation or biological essence.

Non-binary
Someone who does not identify as either male or female but whose gender was assigned at birth.

Patriarchy
Social system in which men hold the greatest power, leadership roles, privilege, moral authority and access to resources and land, including in the family. Most modern societies are patriarchies.

Transgender
A term describing a person's gender identity that does not match their assigned sex at birth. This word is also used as an umbrella term to describe some groups of people who transcend conventional expectations of gender identity or expression.

Sex
Refers to the biological and physiological reality of being male or female.

Note: use of pronouns
She/Her/Hers is a set of gender-specific pronouns typically used to refer to women or girls.
He/him/his are gender-specific pronouns that are usually used to refer to men or boys.

Gender-neutral pronouns
Non-gendered or nonbinary pronouns are not gender specific and are most often used by people who identify outside of a gender binary. The most common set of nonbinary pronouns is they/them/their used in the singular.

Intersectionality

Intersectionality is a vital aspect of feminist pedagogy, and is termed as 'an explicit commitment to address the intersections of gender, race, ethnicity, class, and sexuality not only in the content of the discipline but also in the dynamics of the classroom' (Crabtree et al., 2009: 5). Therefore, feminist pedagogy strives to acknowledge intersecting forms of oppression in the classroom, noting how power structures in the classroom are shaped by the above factors, and how each student's lived reality differs according to them.

Feminism and gender diversity

Traditionally, Western society views gender as binary, with two gender categories: male and female. This categorisation has been influenced by societal understandings of gender, such as what it means to be male and female, and the idea that gender is determined by physical characteristics. The development of gender identity is influenced by many factors including family systems, community, culture and social norms, media and legal instruments.

Gender diversity expert Meg-John Barker (2019) offers a biopsychosocial understanding of gender (Figure 8.1), which shows how all aspects of our biology, psychology, and social context shape each other. Our bodies and brains are shaped by our gendered experiences, such as physical interventions (e.g. hormonal, surgical) and the gendered ways we navigate the world. This provides a different understanding, which disputes the common assumption that a person's biological sex determines their gender identity and experience (Barker & Iantaffi, 2019).

Although a binary way of thinking about gender has been prevalent in Western society, there are many non-Western cultures which have different gender systems. For example, in some Indigenous Native American[1] cultures they use the term 'two-spirit' to refer to a person who identifies as having both a masculine and a feminine spirit (Barker & Iantaffi, 2019). Gender does not operate in the same way across cultures, as it is a social construct tied to each particular cultural context. For many, the inclusion of transgender and intersex people is a key gender equality issue. Indeed, Agenda 2030 and SDG 5 in particular have been criticised for reifying a Western gender binary and hierarchy by omitting other cultural views of gender (Ongsupankul, 2019).

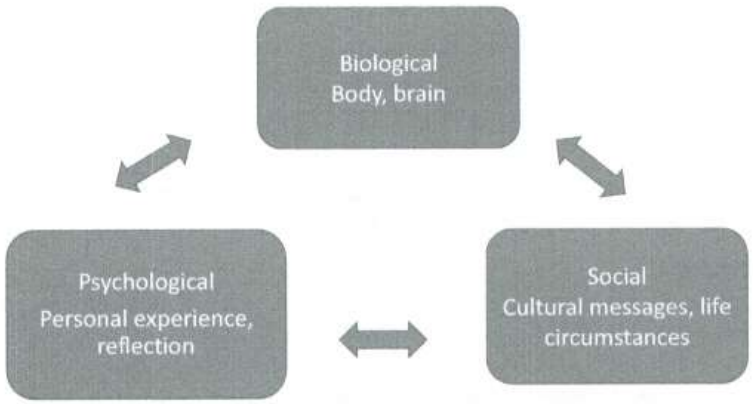


Figure 8.1 A Biopsychosocial Understanding of Gender.

became clear to him that the whole educational system was one of the major instruments for the maintenance of this culture of silence.

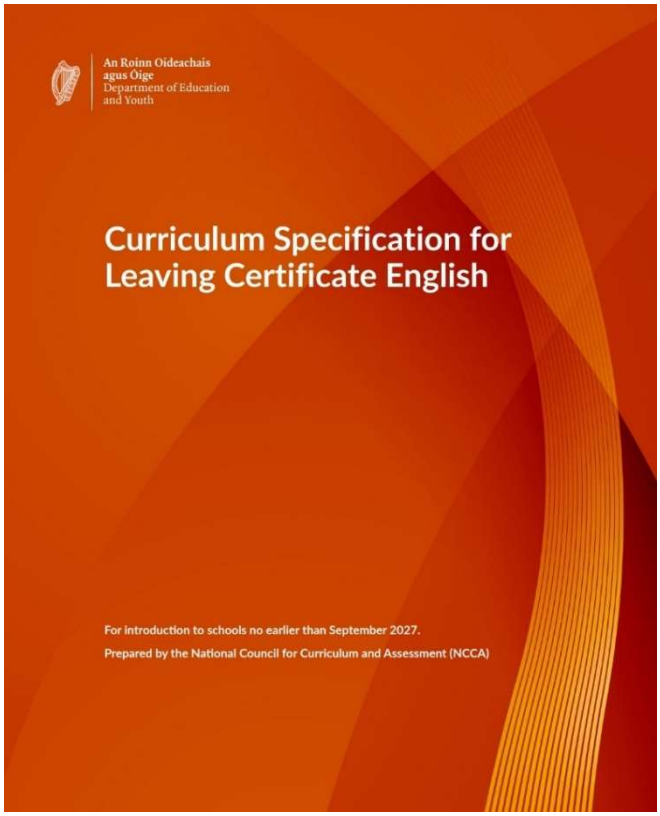
Confronted by this problem in a very existential way, Freire turned his attention to the field of education and began to work on it. Over the years he has engaged in a process of study and reflection that has produced something quite new and creative in educational philosophy. From a situation of direct engage-ment in the struggle to liberate men and women for the creation of a new world, he has reached out to the thought and experi-ence of those in many different situations and of diverse philo-sophical positions: in his words, to 'Sartre and Mounier, Eric Fromm and Louis Althusser, Ortega Y. Gasset and Mao, Martin Luther King and Che Guevara, Unamuno and Marcuse'. He has made use of the insights of these men to develop a pers-pective on education which is authentically his own and which seeks to respond to the concrete realities of Latin America

His thought on the philosophy of education was first expressed in 1959 in his doctoral dissertation at the University of Recife, and later in his work as Professor of the History and Philosophy of Education in the same university, as well as in his early experiments with the teaching of illiterates in that same city. The methodology he developed was widely used by Catholics and others in literacy campaigns throughout the North East of Brazil, and was considered such a threat to the old order that Freire was jailed immediately after the military coup in 1964. Released seventy days later and encouraged to leave the country, Freire went to Chile, where he spent five years working with UNESCO and the Chilean Institute for. Agrarian Reform in programmes of adult education. He then acted as consultant at Harvard University's School of Educa-tion, and worked in close association with a number of groups engaged in new educational experiments in rural and urban areas. He is presently serving as Special Consultant to the Office of Education of the World Council of Churches in Geneva.

Freire has written many articles in Portuguese and Spanish, and his first book, *Educaao como Pratica da Liberdade,* was published in Brazil in -1967. His latest and "most complete work, *Pedagogy of the Oppressed,* is the first of his writings to be published in the United States.

In this brief introduction, there is no point in attempting to sum up, in a few paragraphs, what the author develops in a number of pages. That would be an offence to the richness, depth, and complexity of his thought. But perhaps a word of witness has its place here - a personal witness as to why I find a dialogue with the thought of Paulo Freire an exciting ad-venture. Fed up as I am with the abstractness and sterility of so much intellectual work in academic circles today, I am ex-cited by a process of reflection which is set in a thoroughly historical context, which is carried on in the midst of a struggle to create a new social order

Leaving Cert English – Critical Literacy (Rooted in CSJ Theory)

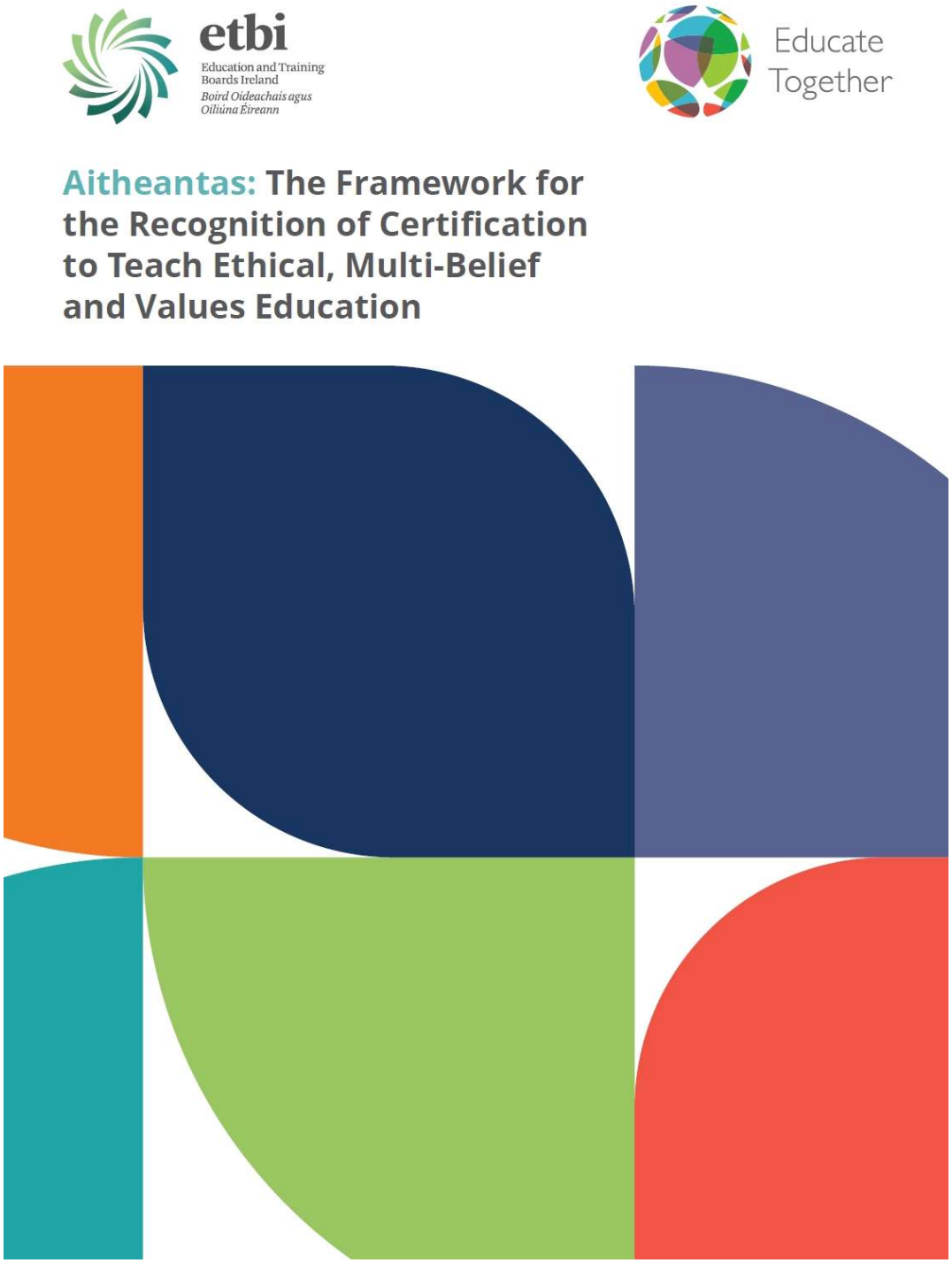


Contextual, historical, social influences	There are many different influences that can have an impact on the creation and interpretation of a text. Writers and readers may be influenced by their personal context (their life, times and experiences), historical context (the events of the time when the text was written, read or set), social context (the societal norms and expectations prevalent when the text was written, read or set), literary context (what other writers are producing or have produced in a particular style or period).
Creative modelling	In order to develop creative writing skills in students, it helps to explore models of what that creativity – both process and product – looks like. Through exploring different styles and formats of written and oral texts, students can evaluate and emulate the creative style. This process can include observational learning, task and performance modelling, metacognitive modelling, and peer modelling.
Critical lens	Applying a critical lens to literary analysis is a way of looking at a text with a particular focus. The same text can be examined from various viewpoints or through various lenses. There are many different critical lenses that can be applied but some of the more common lenses would be: ethical lens, class, gender, race/ethnicity, historical, socio-economic, psychoanalytic, etc.
Critical literacy	Critical literacy builds on the ideas of Freire[3] (1973), Foucault (1980), Shor[4] (1999) and Janks[5] (2012). It questions power relations, discourses and identities, challenges the status quo and is underpinned by social justice principles. It encourages readers to be active participants in the reading process, engaging with the text in a critical and reflective manner.

[1] Hymes, D. H. (1972). On Communicative Competence. In Pride, J. B., & Holmes, J. (Eds.), *Sociolinguistics*, 269-293. Baltimore, USA: Penguin Education, Penguin Books Ltd.
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[5] Janks, H. (2012) The importance of critical literacy, English Teaching Practice & Critique, 11(1): 150-163.

Aitheantas Framework for Multi-Belief and Values Education

This is the DCU developed “values” program that is being adopted by the ETBI and Educate Together for non-denominational schools. The “values” are those of Critical Social Justice Theory and the UN/EU.
https://www.dcu.ie/humandevelopment/news/2026/may/landmark-launch-aitheantas-marks-historic-milestone-irish-primary
https://www.etbi.ie/multi-denominational-patrons-launch-new-aitheantas-framework-to-support-ethical-multi-belief-and-values-education/

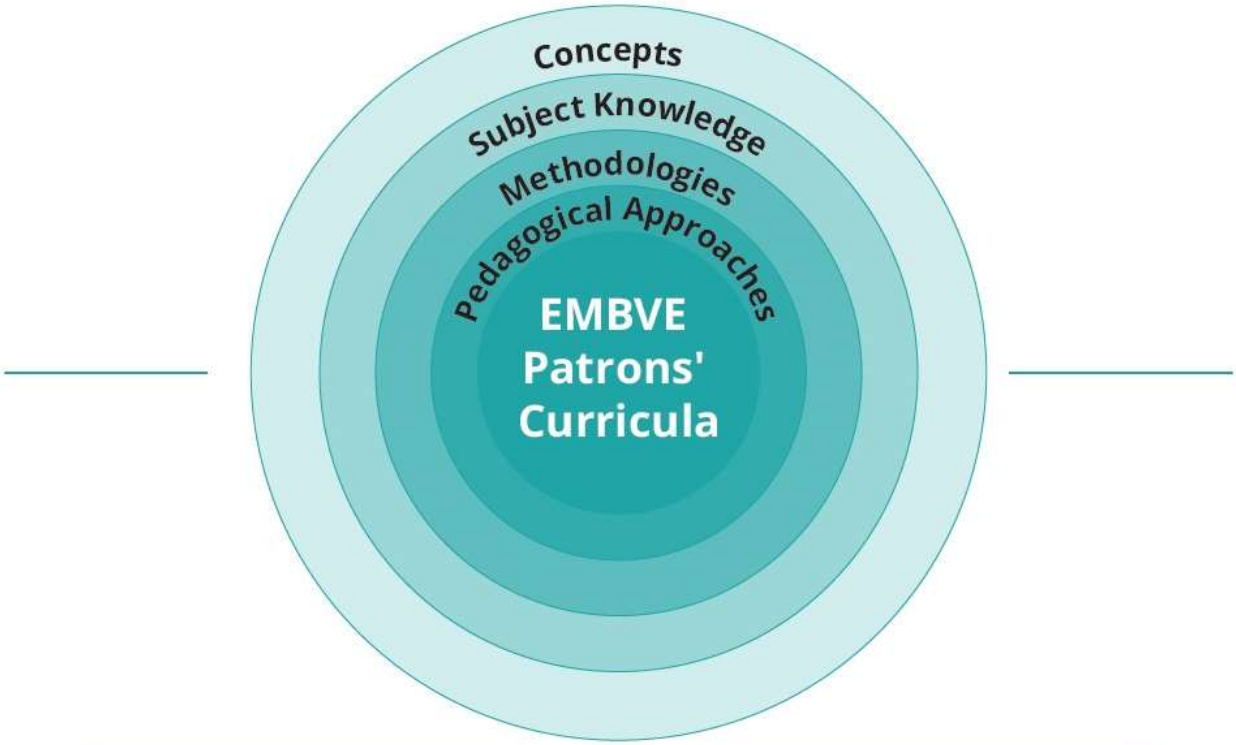


Examples of Pedagogical Approaches for Teaching EMBVE

Citizenship Education | Human Rights Education
Intercultural Education | Anti-Racism Education
Critical Multicultural Education |
Philosophy for/with Children |
Inquiry-based and Problem-Posing Education |
Values Education | Identity Education
Interpretative Approach to Religious Education |
Education about and from Religions and Beliefs |
Dialogical Approach to Religious Education |
Ethical Education

Examples of Methodologies for Teaching EMBVE

Rights Museum | Oral Storytelling |
Critical Thinking and Book Talk | Debates |
Distancing Techniques e.g. Persona Dolls |
Philosophical Questioning | Socratic Questioning |
Thinking Circle | Ethical Dilemmas | Virtual Tours |
Classrooms Visitors | Belief Circles | Place Mats |
Family Project | Visual Thinking Strategies |
Artefact-Based Learning |
Conceptual Enquiry Approach



Examples of Subject Knowledge for Teaching EMBVE

Global Goals | Grounds of Discrimination |
Human Rights Charters and Conventions |
Environmental Issues | Philosophical Fables and Stories | Diversity in Ireland | Local, National and International Celebrations and Events |
Democratic Structures | Folk Tales from Ireland and Abroad | Beliefs, Religions and Worldviews (e.g. Agnosticism, Atheism, Buddhism, Christianity, Hinduism, Humanism, Indigenous Beliefs, Islam, Judaism, Sikhism)

Examples of Concepts for Teaching EMBVE

Power | Migration | Citizenship | Community |
Trade | Racism | Colonialism | Sustainability |
Identity | Agency | Interdependence | Prejudice
Equality | Inequality | Justice | Injustice |
Celebrating | Belonging | Remembering |
Respect | Democracy | Voice | Empathy |
Solidarity | Relationships

Figure 1: Examples of Pedagogical Approaches, Methodologies, Subject Knowledge and Concepts for Teaching EMBVE

https://www.gov.ie/en/department-of-education/publications/being-lgbt-in-school/

Essential elements of a transition plan for a school context

Regardless of how the plan is devised, the following areas should be addressed:

1. How the plan fits with relevant school policies and procedures, especially the Anti-Bullying Policy and Code of Behaviour.
2. How the transition will be communicated with the remainder of the school community, this is particularly important to prevent transphobic bullying and create a positive school climate and culture.
3. Whether it is necessary to communicate with parents/guardians of other students.
4. The date of the transition, i.e., the first day of the change of gender presentation, pronoun usage and name. This date will be driven primarily by the student.
5. The expected plan for the use of toilets and changing facilities.
6. Make advance arrangements for name changes to be effective on the day of transition, so that the preferred name appears on attendance sheets, nameplates on lockers and badges on the first day of transition.
7. What are the arrangements for staff education/training?
8. How fellow class members and other students will be informed of the change. Before the announcement, the student may choose to talk to some of his or her classmates to disclose his or her plans on a one-on-one basis.
9. What provision will be made for education of the wider student community?
10. If relevant, how the uniform code will be followed.

4.5.4 Changing schools

Changing schools presents an opportunity for a new start and this may be the point at which a young transgender person decides to transition to their preferred gender. The management of a move between schools needs consideration, and good communication between the original and the new school is important. The student should be referred initially to the student support team or equivalent within the new school. Close consultation with the student and his or her family is required. It is particularly important to ascertain the student's wishes around confidentiality in the new school, for example some students will not want to reveal their transgender identity, choosing to simply present in their preferred gender.

4.5.5 Gender transition in a single-sex school

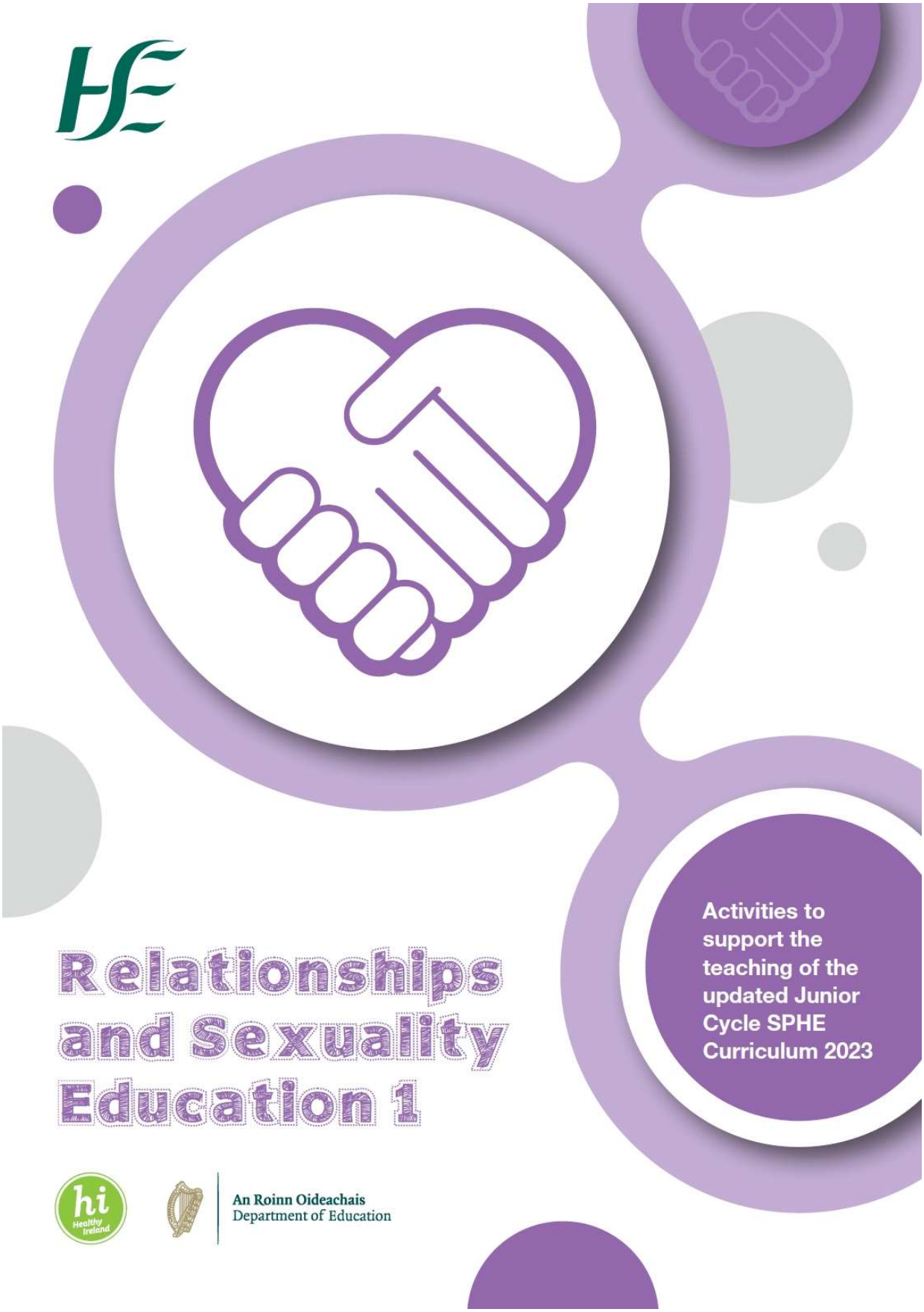
At first glance it may seem that the challenges facing single-sex schools (including single-sex boarding schools) in supporting their trans student(s) may be more complex than those of a co-ed school. However, increasing numbers of single-sex schools are supporting students in making a transition. Examples of how two schools approached it follow.

Regardless of the setting, the key goal is to ensure the safety and support of the student in question so that they may be free from harassment and victimisation and in a position to reach their full educational potential.

It is possible for a student to transition and remain in a single-sex school. The school's single-sex status will not be altered by the continued enrolment of a transgender student whose gender is not that of the remainder of the student population.

HSE – Relationships and Sexuality Education 1

https://curriculumonline.ie/getmedia/95f491aa-1038-4c91-9e52-5e435b6a7618/Relationships-and-Sexuality-Education-1-Unit-of-learning.pdf



Teacher's note

Adolescence is a particular time of growth and exploration as young people establish their identity in many aspects of life (L.O. 1.4) including with regard to their gender identity and expression. Questioning and exploration is common. Encourage students to look for any necessary support from family and other trusted adults as they navigate this journey.

Step 1: Gender identity

Ask students to define gender based on their learning from the previous activity.

Take feedback with reference to definition of gender in the Teacher's Note. Clarify that gender is different to sex (biology) although these words are sometimes used interchangeably.

Explain that this activity will look at 'Gender identity'. Ask students if they know and can explain what the phrase means, and supplement the response as necessary with the teacher's note.

Step 2: Transgender experience

Show the video clip 'What Is Transgender?' from BeLonG To's YouTube channel, where transgender young people and their parents talk about their experience of being transgender and having a transgender child. (Duration: 1 minute, 13 seconds).



What Is Transgender?
https://www.youtube.com/watch?v=LSjVWizgqoQ

Suggested discussion points

- What is the key message that you took from this video?
- What struck you about how the people in the video explained being transgender or transgender issues?
- Are sexual orientation and gender identity linked? *(Gender identity and sexual orientation are both very important components of who we are and how we live our lives, but they are not the same thing. Sexual orientation is your romantic or sexual attraction to other people, and gender identity is your innermost belief about your gender).*

Show the second video clip from BeLonG To's YouTube channel, 'Name and Pronoun', which talks about the importance of using people's preferred names and pronouns. (Duration: 1 minute, 22 seconds).



Name and Pronoun
https://youtu.be/kVxdlkt8zMs

Handout - Gender word list

These are just some of the ways gender, gender identity and gender expression are described.

Gender	Gender refers to the characteristics that a society associates with being a man and with being a woman.
Gender Identity	Gender identity is a person's internal and individual experience of gender. Most people's gender identity matches the gender associated with their sex at birth (ie. people with female genitalia identify as a girl/woman and people with male genitalia identify as a boy/man). Some people's gender identity is different to the gender associated with their sex at birth. These people may identify as transgender or non-binary.
Gender expression	How a person expresses their gender to the world, e.g. through their name, clothes, style,movements and gestures, speech and communication, roles and their general behaviour.
Transgender or **trans**	A person whose gender identity is different to the gender associated with their sex at birth.
Cisgender	A person whose gender identity matches the gender associated with their sex at birth.
Gender non-binary	A person whose gender identity does not fit into the two categories of boy/man or girl/woman.



Activity 4 – Sexual orientation (LOs 1.4, 1.6, 3.6)

In this activity, students consider the wide range of sexual orientations. It is advised that you be aware of the terms used in the Teacher's note, and the LGB+ words and definitions, before engaging in this activity.

Teacher's note

Sexual orientation describes who a person is attracted to. The phrase 'sexual orientation' is often used just to refer to non-heterosexual orientations, but it is important that students understand that everyone has a sexual orientation and that this is an important part of their sexuality and its expression.

- Sexual orientation describes who we are attracted to – how we feel about *other people*.
- Gender identity describes a person's internal and individual experience of gender, which may or may not match the gender associated with their sex at birth.

Coming out is a process of: a) understanding and accepting one's own sexual orientation and b) developing the confidence to tell another person or other people about it.

Research has found that the most common age at which young people realise their sexual orientation is 12, but that most will not disclose this at the time. The study also found that the period in between realising one's sexual orientation and coming out was often the most difficult for young people: they were afraid of being rejected by family and friends and they were anxious about experiencing isolation and/or harassment in school.

Step 1: Brainstorm

Have the students divide into pairs, and ask them to discuss what is meant by the term 'sexual orientation'.

Document their feedback and emphasise that everyone has a sexual orientation. Sexual orientation refers to who we are attracted to romantically and/or sexually, and may want to be in a relationship with. This is one of the many elements of sexuality. (Remind the class of the sexuality wheel from activity 1).

Show this short video clip from AMAZE.org which explains sexual orientation. (Duration: 2 minutes 2 seconds).



What is Sexual Orientation? LGBTQ+
https://www.youtube.com/watch?v=wrUYs2FnrgA

Junior Cycle Relationships and Sexuality Learning Outcome 3.6

https://www.curriculumonline.ie/getmedia/36fed287-2133-4e21-9ec8-cd460f30ca59/JC_SPHE_explaining_LO_3-6.pdf

NCCA

Junior Cycle SPHE

Strand 3 | Relationships and Sexuality

Learning Outcome 3.6:	Students should be able to appreciate the breadth of what constitutes human sexuality, and how sexual orientation and gender identity are experienced and expressed in diverse ways.
Pre-learning:	Before addressing Learning Outcome 3.6, students need to have engaged with related learning outcomes, such as learning about **the physical, social and emotional changes that happen during adolescence** (1.1), **factors and influences that shape young people's self-identity**, such as (family, peers, culture, gender identity, sexual orientation, race/ethnic background, dis/abilities, religious beliefs/world-views (1.4) and **gender equity and gender stereotypes** (1.5)

The focus of learning

It is a normal part of adolescence to question different aspects of one's identity. '*Figuring out the kind of person you are becoming is the major developmental task of adolescence*'. (Gaffney, M. 2021. *Your One Wild and Precious Life*, p53). As part of this figuring out, it is not uncommon for young people to question aspects of their identity which may include their sexual orientation and/or gender identity. Experts advise that the adults in their lives need to acknowledge that this questioning is normal and allow the young person the time and space to work it through.

The purpose of Learning Outcome 3.6 is to open up conversations with young people about the breadth of ways that people can experience and express human sexuality. Human sexuality is broad and holistic and includes our gender identity, our sexual orientation, our relationship with ourselves and our relationships with others. Sexuality is part of who we are as humans, whether we are sexually active or not. Sexual activity is just one way that people can express their sexuality. (See **the Sexuality Wheel**)

In SPHE, teachers are most supportive when they adopt a non-judgmental, sensitive and open approach that acknowledges the diversity and complexity of life and seeks to create a classroom environment in which empathy and understanding can grow.

As part of these discussions, it is important to acknowledge that sexual orientation and gender identity are two distinct aspects of our personhood (see definitions). It's inappropriate to assume, label or categorise a person, including their sexual orientation or gender identity. As per guidance, **Being LGBT in school**, teachers and students are advised to respect the language and terms that young people use to identify themselves as this is one way of creating an inclusive environment and supporting students who identify as LGBTQ+.

The most common age for young people to identify themselves as LGBTQ+ is 12, and the most common age for young people to tell someone that they are LGBTQ+ is 16. This is a crucial time for LGBTQ+ young people. Experts assert that all young people need to be given the opportunity and space to develop their unique identities in environments of support and affirmation. Teachers can play a powerful role in this regard by acknowledging the diversity and complexity of life and modelling understanding and empathy.

In the context of discussing gender identity it is important to acknowledge that while most people's gender identity matches their sex registered at birth, this is not the case for everyone. It's important to let teenagers know that there are different ways of experiencing and expressing our gender. Furthermore, it's normal and healthy to question gender norms and stereotypes and many young people may not wish to conform to the way society expects them to look or behave. For the vast majority of young people, gender non-conformity and gender questioning does not mean that the person will go on to identify as transgender or non-binary. It is also important to keep in mind that, as with other aspects of identity, one's gender identity can change over time.

Relevant definitions

Sexuality – the components of a person that include their biological sex, sexual orientation, gender identity, sexual expression, sexual fantasies, attitudes and values related to sex. Aspects of sexuality can change as we go through different ages and relationships.

Gender identity – a person's felt internal and individual experience of gender, which may or may not correspond with the sex registered at birth, such as cisgender, transgender, non-binary.

Sexual orientation – each person's capacity for emotional and sexual attraction to, and intimate sexual relations with, individuals of a different gender or the same gender or more than one gender. Some people do not feel sexual attraction or may have very low levels of sexual attraction, and this is termed asexuality.

Approaches to consider:

- The SPHE classroom should be a space that openly and actively respects the uniqueness of each young person, including their sexual orientation, gender identity and expression preferences.
- Maintain an open mind that reflects awareness that matters related to sexual identity are complex and that each student's identity is unique and valued.
- The use of stories and testimonies reflecting young people's diverse ways of identifying, experiencing and expressing their sexuality and gender is recommended. However, remember that asking a young person to talk about their personal experiences is not good practice. Respect their stories and allow them to share them in their own time and in their own way, as appropriate.
- The teacher is not expected to engage in classroom discussion on complex medical aspects of sexuality. If questions such as intersex identities or treatments that support a medical transition arise, it is safest to gently acknowledge that these are complex and best discussed with a medical expert.

See Dealing with sensitive or challenging conversations and What makes an inclusive SPHE classroom?

Possible questions to explore through this learning outcome:

- In relation to **human sexuality** – What does it mean to say that we are all sexual beings? How is human sexuality expressed? How is our concept of 'sexuality' influenced by family, peers, media, religious beliefs?
- In relation to **sexual orientation** – What is the difference between gender identity and sexual orientation? Why is it important to respect different kinds of relationships? Do we live in a heteronormative society and if so, what's the impact of this? What steps can we take to create an inclusive environment in the classroom and outside of school?
- In relation to **gender identity** – How do gender expectations and stereotypes influence the way that people express their gender? Why is it important to respect the different ways that people can experience and express their gender identity? How do/can people demonstrate this respect?

Possible follow-on learning outcomes:

Discuss experiences/situations of bias, inequality or exclusion and devise ways to actively create more inclusive environments (LO 1.6)

Go to the 2023 SPHE Toolkit for teaching resources linked to LO 3.6

GROUP ACTIVITY

RSE Ground Rules: Diamond 9

Scattered around the Diamond 9 are different ground rules that would make your RSE class safe and comfortable for everyone. In your small group, discuss each one and decide which rules you think are least important and most important in RSE class. You can add a ground rule your group thinks is important. Then write the ground rules into the Diamond 9.

Use 'I' statements: 'I think', 'I feel', 'I believe'.

You have the right to pass but not opt out completely.

What is shared in class stays in class.

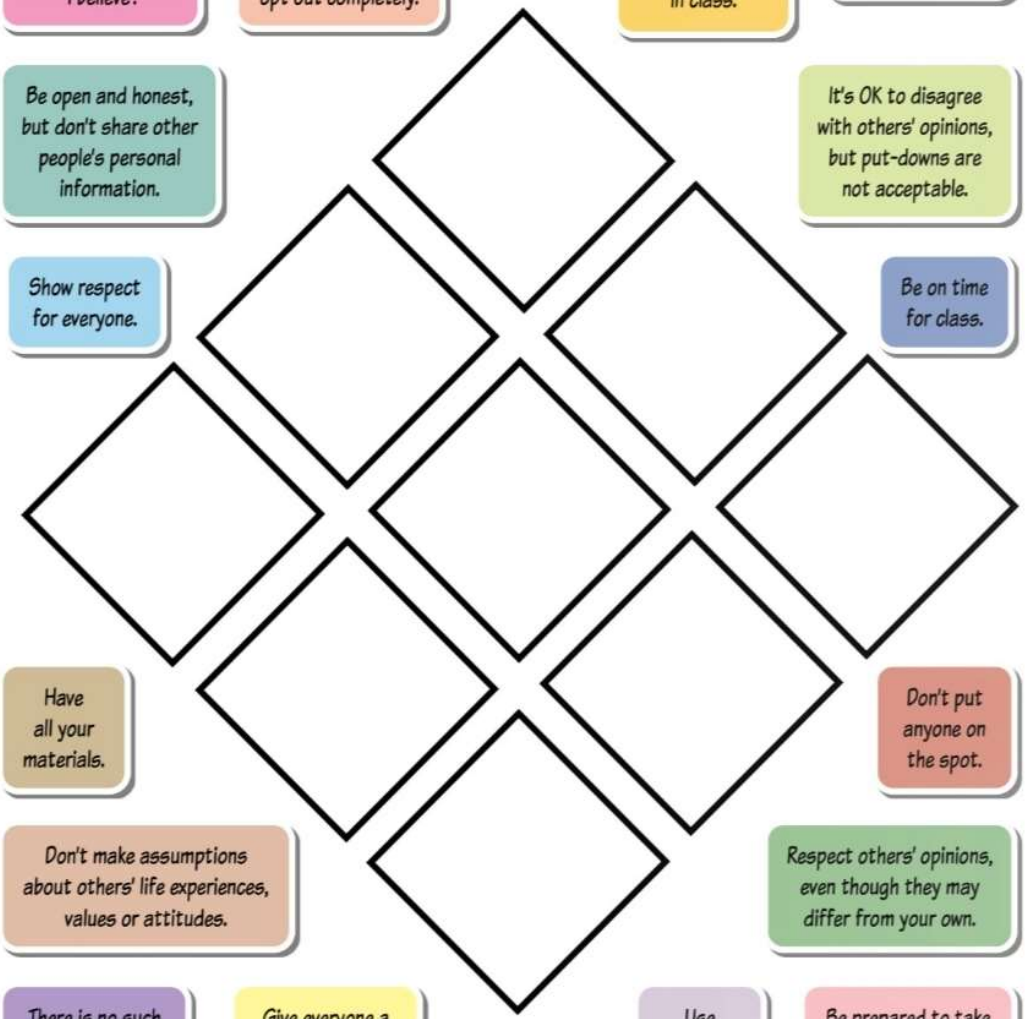
Listen attentively to others.

Be open and honest, but don't share other people's personal information.

It's OK to disagree with others' opinions, but put-downs are not acceptable.

Show respect for everyone.

Be on time for class.



Have all your materials.

Don't put anyone on the spot.

Don't make assumptions about others' life experiences, values or attitudes.

Respect others' opinions, even though they may differ from your own.

There is no such thing as a stupid question.

Give everyone a chance to speak. Don't interrupt.

Use respectful language.

Be prepared to take part in activities and discussions.

CLASS ACTIVITY

Choose a reporter from your group to share your group's ground rules with the rest of the class. The whole class must now agree on a set of ground rules. Ensure each ground rule begins with an 'I' statement, e.g. 'I will listen when others are speaking.' When agreement has been reached on these ground rules, write them into the contract. Everyone must sign their own contract to show that they agree.

CLASS CONTRACT



CONTRACT

Signed: _____

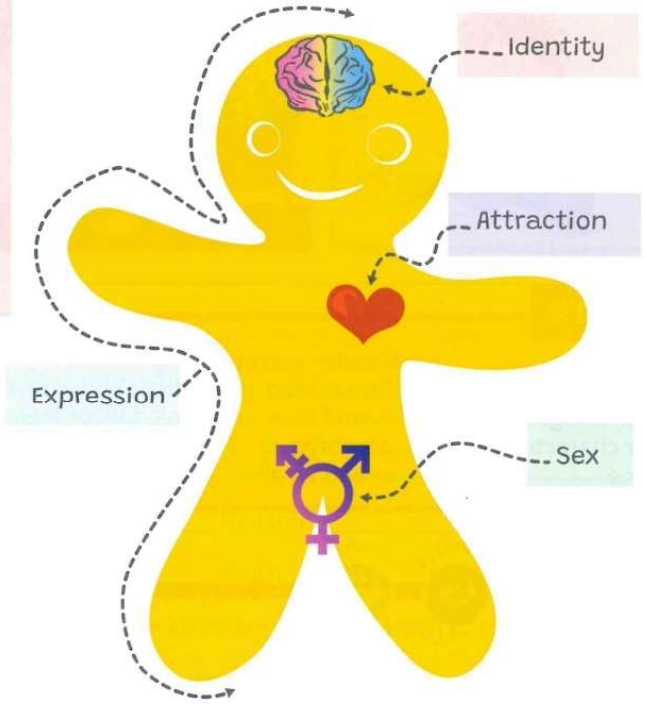
The Genderbread Person

To understand more fully what we mean by different aspects of our sexuality let's look at the **Genderbread Person**.

Sexuality is our understanding of what it means to be male or female and how we choose to show that in all aspects of our lives. Our sexuality is made up of four main elements: anatomical sex, gender identity, attraction and gender expression. These four elements of sexuality are represented on the **Genderbread Person** diagram on this page.

Gender Identity

Gender identity is about how you see and feel about yourself as male, female, both or neither, irrespective of the sex you were assigned at birth.



Attraction

Explores how you are drawn to other people romantically or sexually.

Expression

Sexual expression is how you choose to show your gender in everyday life, through your behaviour, the way you dress, your mannerisms, etc.

Anatomical Sex

A person's sex is generally assigned at birth based on the baby's anatomy or physical sex organs (genitalia). You have already explored the physical changes of adolescence in Strand 1. You will look at this in more detail in Unit 3.

Attraction and Sexual Orientation

PowerPoint

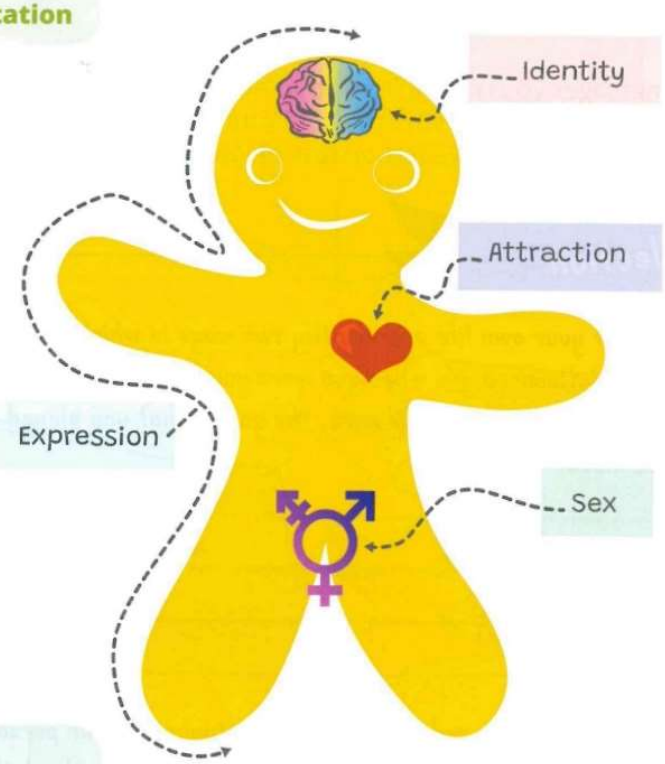
As you can see on the Genderbread Person, one element of sexuality is 'attraction'. Another term for sexual attraction is sexual orientation. Sexual orientation is a pattern of attraction towards men, women or both. There are many different terms to describe a person's sexual orientation. You may have heard of these words before but do you really know what they mean? The next activity will help you to better understand some of these. After your teacher has explained these terms to you, test your knowledge by doing the crossword in Activity 3.

A person who is attracted to someone whose gender is different from their own: **heterosexual**

A person who is attracted to people of the same gender and of different genders: **bisexual**

A person who is attracted to someone of the same gender: **gay**

An emotional, romantic or sexual attraction that a person feels towards another person: **sexual orientation**



A person who experiences little or no sexual attraction: **asexual**

Being happy with your sexual orientation and happy to tell others: **coming out**

A person who is attracted to people of all genders: **pansexual**

A woman who is attracted to other women: **gay** or **lesbian**

Our understanding of what it is to be male, female or other and how we show that in all aspects of our lives – how we dress, behave, who we are attracted to, how we feel, who we love, etc.: **sexuality**

Reflection

Complete the following statements:

1. I understand that sexual orientation means _____

2. If, after these activities, a friend told me they were struggling with their sexual orientation I could help them by _____

Tips

If you or a friend are struggling with issues around your sexuality see page 166 for a list of resources on where you can find help.

Activity 4

Aware · Respected · Resilient

Gender identity



Match the words – what do you know?

A person's sex is assigned at birth, based on their biological characteristics (genitalia). However, a person's gender identity is how someone identifies themselves based on how they feel – it is an internal feeling of being male, female, both or neither. Sometimes a person's gender identity matches their biological sex. Sometimes it does not. You know from the Genderbread Person on page 155 what we mean by Gender Identity. Here are some new words to further explain what we understand by gender identity. Read what they mean and then, with another student do the matching activity.

In this activity you will come to a greater understanding of another aspect of your sexuality – your gender identity.

PowerPoint

I am cisgender: My gender identity is the same as the sex I was assigned at birth.

I am transgender (trans): My gender identity is different from the one I was assigned when I was born. I wish to live as my preferred gender.

I am non-binary: I do not identify as being either male or female.



Gender identity: This is how I feel inside about my gender.

The following matching activity will help you to understand a little more. Write the correct term for each definition. When you are finished, your teacher will give you the correct answers.

Sex	*Gender identity*	*Non-binary*
Cisgender	*Transgender*	*Transition*

A person's sense of being male, female, both or neither. It may or may not match the sex they were assigned at birth.

A person whose gender identity matches the sex they were assigned at birth.

A person who feels that they are not solely male or female. They might feel that they are a mix of genders, of no gender or that their gender identity changes.

A person who feels that their gender identity is different from the sex they were assigned at birth and they decide to live as their preferred gender.

A person who has changed from the gender they were assigned at birth to another gender. This change could involve changing to their preferred name, through medical treatment or through legal means for example changing their birth certificate, passport, etc.

The biological and physical characteristics that define you (usually at birth) as male or female.

LESSON 20 Gender and Gender Identity

Learning Outcomes: 1.4, 1.5, 1.6, 1.7, 3.6

responsible connected aware

By the end of this lesson, you will:

- understand various terms related to gender identity
- understand how gender identity is experienced and expressed
- understand the difference between gender identity and sexual orientation
- recognise the importance of respecting all genders.

KEYWORDS

Gender
Sex assigned at birth
Gender expression
Sexual orientation
Pronouns

ADDITIONAL RESOURCES

www.belongto.org BeLonG To Youth Service is the national youth service for lesbian, gay, bisexual and transgender young people aged between 14 and 23. There are youth services located in most areas around the country.

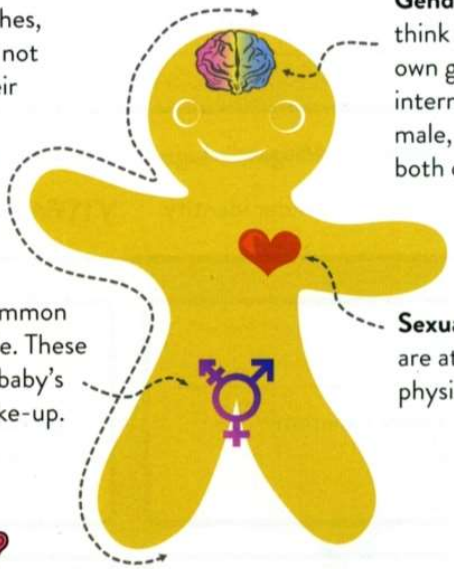


The Genderbread Person

You have probably heard the words gender, gender identity, sex, sexual orientation. These words can be confusing, even for adults. The Genderbread Person can help us to understand the different components of gender by explaining the terms 'gender identity', 'gender expression' and 'sex assigned at birth'. It also helps us to understand the difference between sexual orientation and gender identity.

THE GENDERBREAD PERSON

Gender expression: How we communicate our gender to the outside world, e.g. clothes, hairstyle, name. Gender expression does not always tell us how someone identifies their gender, and we should not assume how someone feels on the inside.



Gender identity: How we think and feel about our own gender. It's a deep, internal sense of being male, female, a mixture of both or none at all.

Sex: Assigned before or immediately after birth, sex is based on the baby's anatomy/external genitalia. The most common sexes assigned at birth are male or female. These generally – but not always – reflect the baby's internal hormonal and chromosomal make-up.

Sexual orientation: Who we are attracted to emotionally, physically and sexually.

CLASS ACTIVITY

Go to YouTube and search for 'Range of Gender Identities' (2:56) by AMAZE Org to learn more about gender identity. After watching the video, discuss the questions below with your classmates.

CLASS DISCUSSION

1 What is the main message you received from watching this clip?

2 Do you think society places expectations on males and females on how they should act, feel and behave?

3 Where do you think we learn these roles?

4 Do you think different cultures have different expectations for appropriate ways for males and females to behave?

5 How would these expectations affect how males and females behave in their daily lives?

6 Have you ever felt you were treated differently because of your sex assigned at birth?

7 How can we show respect for all genders?

INDIVIDUAL ACTIVITY

Gender Identity Words and Pronouns

Go to YouTube and search for 'Gender Identity and Pronouns – What Will You Teach The World?' (3:42) to learn more about the different ways that people identify. After watching the video, complete the activity below by matching the terms to their definitions.

Gender expression	Misgendering	Non-binary	Cisgender
Transgender	Gender identity	Pronouns	Sex assigned at birth

_____
This is based on a baby's anatomy/ external genitalia.

_____
A person whose gender matches the sex they were assigned at birth.

_____
When someone uses the wrong pronoun to describe someone else.

_____
Words we use to refer to someone instead of their name. They usually reflect the gender of the person being spoken about.

_____
How we show our gender to the world through clothing, hairstyles, etc.

_____
A person whose gender identity does not match their assigned sex at birth.

_____
A deep personal sense of one's own gender: male, female, both or neither.

_____
A person who feels they are not simply masculine or feminine, but a mix of genders.

GROUP ACTIVITY

Respecting Difference



Go to YouTube and search for 'What Is Transgender?' (1:14) by BeLonG To Youth Services. Watch the video, then search for 'Name and Pronoun' (1:23), also by BeLonG To Youth Services. Once you have watched both videos, use what you learned from today's lesson to create a guide to showing respect for all genders.

GUIDE FOR RESPECTING GENDER IDENTITY

REFLECTION ON MY LEARNING

Three things I learned in this lesson were:

1. _____
2. _____
3. _____

As a result of this lesson, I will

_____

_____

Did You Know?

- On average, 6–10% of any group of young people may identify as LGBTQ+.



Source: BeLonG To

- The average age for a young person to become aware of their sexual orientation and/or gender identity is 12.
- The average age for coming out is 16.
- The intervening years can be a lonely and isolating time.
- Sexual orientation is not a choice and cannot be changed.
- The Equality Status Act prohibits the harassment of individuals based on their sexual orientation.
- Same-sex marriage has been legal in Ireland since 2015.
- There are many support groups to help LGBTQ+ young people. Ask your teacher or search online if you would like more information.

AGE OF CONSENT

The legal age of consent in Ireland is 17. It is the same for all sexual orientations.

Stand Up Week

Every year across Ireland, Stand Up Awareness Week takes place. This week gives second-level schools, Youthreach and youth services the opportunity to celebrate and recognise the LGBTQ+ community. It also offers an opportunity to take steps to make spaces safe and supportive for LGBTQ+ young people. It is a time when we show solidarity with young people and others, to ensure they feel seen, heard and safe, and to ensure that everyone knows that biphobic, homophobic and transphobic bullying will not be tolerated.

Findings indicate that LGBTQ+ students were more likely to feel accepted by their peers and had an increased sense of belonging when such support exists.

The Pride Flag

We often see the LGBTQ+ flag flying in town, outside businesses and at people's homes. But what does it actually mean, and what do the colours represent?

Gilbert Baker (1951–2017) was an American artist, gay rights activist and designer of the **rainbow flag** (1978). Baker's flag became widely associated with LGBTQ+ rights and is a symbol of gay pride that can be seen everywhere in the decades since its debut.

Gilbert Baker's flag has a lot of meaning – each colour represents something different.



Red for life
Orange for healing
Yellow for sunlight
Green for nature
Blue for harmony
Purple for spirit

Showing Respect

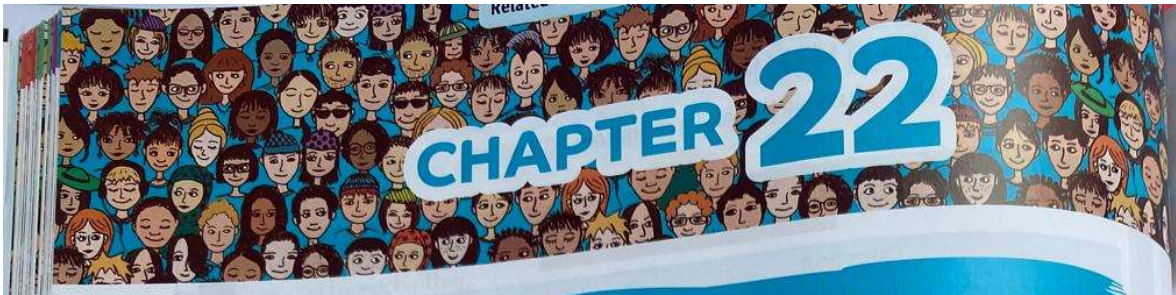
CLASS ACTIVITY

Go to YouTube and search for 'Shh! Silence Helps Homophobia - LGBT Youth Scotland'. Watch the first part of the video and press pause at 3:06. Discuss the questions below with your classmates.

1. What do you think the message 'Silence helps homophobia' means?
2. How do you think the boy in the video is feeling in each scene?
3. What do you think of what the bystander does in each scenario?
4. How can the language we use like 'That's so gay' be disrespectful?
5. How could the different people in the video stand up and show support for the young person?

Finish watching the video and discuss the following questions

6. How did you feel after watching the second half of the video? Has it made you think? In what way?
7. Why do you think people engage in homophobic bullying?
8. How can we all play a role in standing up to homophobic bullying and being an ally?



Gender Identity and Expression

In this chapter we will:

- identify the difference between 'sex' and 'gender'
- examine gender identity and expression
- explore a range of terms relating to gender identity
- examine the relevance of pronouns in gender identity
- research the experiences of a transgender person and a non-binary person.

KEY TERMS

Sex
Gender
Identity
Expression
Gender identity
Gender expression
Pronouns



What comes to mind when you think of these words?

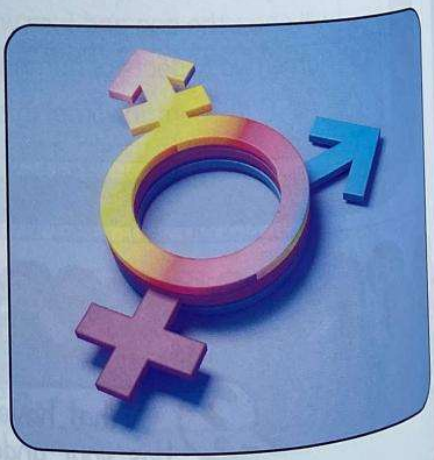
Sex Gender Identity Expression

Gender and sex

You will often hear the terms 'gender' and 'sex' used to describe the same thing, but there are differences between them:

Sex refers to the physical differences between people who are born male, female or intersex. A person's sex is registered at birth based on their physical biology.

Gender refers to a person's internal sense of self and identity, which is influenced by culture and society. A person may identify with a certain gender, or not identify with any.



Identity and expression

As we grow and experience the world around us, we develop our own unique ways of identifying and expressing ourselves:

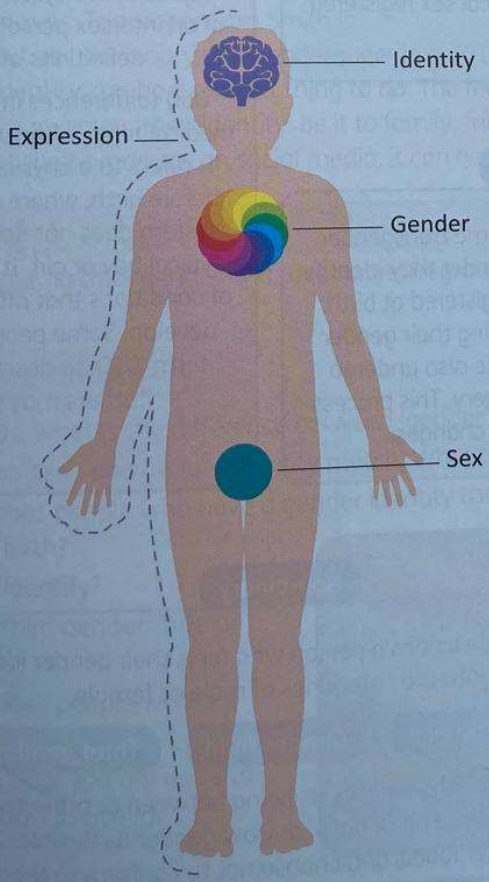
Identity refers to who a person is and how they see themselves. It is unique to everyone and includes likes and dislikes, past experiences and views on different topics.

Expression is how a person chooses to outwardly express themselves. It is a reflection of their identity and includes appearance (e.g. clothing and hairstyles) and behaviour.

Identity and expression can also relate to gender:

Gender identity is a person's sense of their gender. It is unique to them. A person's gender identity may or may not match with the sex that was registered at their birth. Not everyone uses gender identity to define themselves. People may choose to use their biological sex as part of self-identification (biological male/female).

Gender expression is how a person expresses their gender. This is separate from gender identity, but can be influenced by it. People may choose to express particular parts of their gender identity through their behaviour, dress, hair, make-up, body language and voice.



There are many terms that help us understand sex, gender and the different types of ge identities. Here are some of these terms:

Androgyny

This is a gender expression that includes a mixture of both male and female characteristics.

Cisgender

This describes a person whose biological sex registered at birth matches their gender identity. It is sometimes shortened to 'cis'.

Transgender/Trans

This refers to a person whose gender identity does not match their biological sex registered at birth.

Transition

This is a process in which some transgender people begin to live as the gender they identify with, rather than the sex registered at birth. They often do this by changing their gender expression, but some people also undergo medical treatments and surgery. This process can also include legal changes.

Cross-dressing

Cross-dressing refers to occasionally wearing clothing designed for the opposite gender. Someone who considers this an important part of their identity may identify as a cross-dresser.

Intersex

This is a general term referring to a person who is born with a combination of male and female characteristics. These characteristics include hormones, genitals and the reproductive system. The physical biology of an intersex person does not fit the typical definitions of female or male.

DSD (differences in sex development) is a medical term, often used instead of 'intersex'. It refers to a physical situation that begins before birth, where a person's reproductive system does not develop as expected for a typical boy or girl. It includes a broad range of conditions that affect the way the genitals develop. Some people will prefer using the term 'DSD' to describe themselves, while others may prefer 'intersex'.

Non-binary

This is an umbrella term that describes a person who feels their gender identity does not fit neatly into the categories of male or female.

Genderqueer **Gender fluid** **Third gender**

These terms are used by people who identify as being between or other than male or female. They may feel they are neither or a little bit of both, or view gender as flexible. They may feel restricted by gender labels and choose not to conform to them.

Pronouns

You may know from your grammar studies in English that **pronouns** are words used to refer to a person without using their names (e.g. I, you, them). 'He', 'him', 'she' and 'her' are examples of pronouns that refer to a person's gender.

For some non-binary and transgender people, these pronouns may not fit their gender identity and can cause stress and anxiety when used incorrectly. Many people prefer to use gender neutral pronouns such as 'they', 'them' or 'ze', or decide not to use pronouns at all. Everyone has the right to choose the pronouns that best describe them, and whether or not they want to share or express their pronouns.

Addressing people by their preferred pronouns can support their sense of identity and create a more respectful and inclusive environment. Some individuals may feel uncomfortable if their pronouns are not respected, similar to how one might feel if their name is not used correctly. Understanding the importance of pronouns can promote greater empathy and foster positive interactions among people of different gender identities.



Sam Smith

More and more celebrities are choosing to adopt their preferred 'they/them' pronouns. The singer Sam Smith is an example. They came out as non-binary and genderqueer in a 2019 interview. According to Sam, coming out as any identity can be a difficult thing to do. The fear of judgement or backlash often prevents people from revealing their identity, be it to family, friends or even on social media. However, when people put their pronouns on social media, it can help support others.

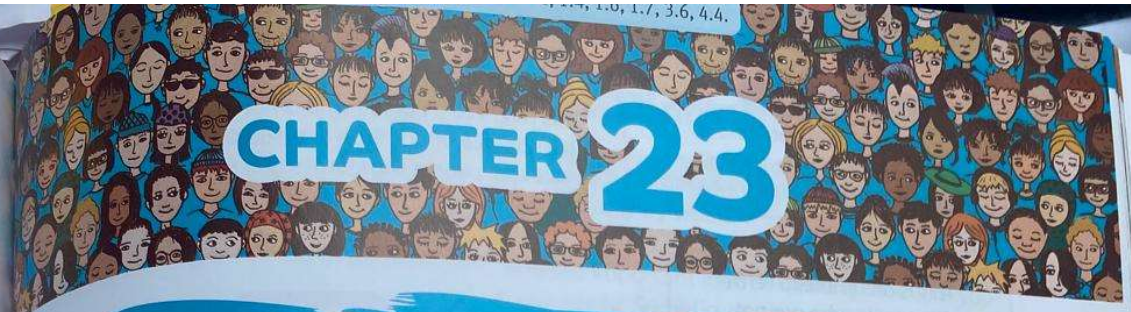
ACTIVITY 22.1 – WATCH

Watch this video about being transgender and take notes. In groups, answer the questions that follow.

www.educateplus.ie/go/transgender

1. In your own words, what is the difference between 'gender' and 'sex'?
2. In the video, Kayla's sex and gender identity match. What term describes her?
3. What term describes people who have a gender identity that doesn't match their registered sex at birth?
4. How does Adam identify?
5. Transgender is a third gender. True or false?
6. What term describes people who are genderless?
7. What should you do if you are uncertain about what pronoun to use for someone?





CHAPTER 23

Sexual Orientation

In this chapter we will:

- explore what sexual orientation means
- examine a range of terms relating to sexual orientation
- consider the importance of discussing sexual orientation in a respectful and empathetic manner.

KEY TERMS
Sexual orientation
Ally



Everyone should be treated with respect regardless of who they love. List three ways that people can show respect to others.

What is sexual orientation?



Sexual orientation describes a person's emotional and sexual attraction towards another person. People may feel attracted towards individuals of a different gender or the same gender. Some people do not feel sexual attraction or may have very low levels of sexual attraction. These terms relate to and describe different types of sexual orientation:

Questioning
This is when a person is unsure of or reconsidering their sexual orientation, or chooses to hold off identifying their sexual orientation.

LGBTQI+
This acronym stands for Lesbian, Gay, Bisexual, Transgender, Queer and Intersex, and is often used to refer to the community as a whole. The plus sign (+) is used to be inclusive of other identities and orientations.

Heterosexual/Straight
This describes a person who feels sexual attraction towards people of the opposite gender.

Homosexual
This describes a person who feels sexual attraction towards people of the same gender.

Gay
This generally refers to a boy/man who is attracted to other boys/men, but it is also broadly used as another term for 'homosexual'.

Lesbian
This describes a girl/woman who is attracted to other girls/women.

Bisexual
This refers to a person who is attracted to both people of their own gender and people of the opposite gender. The term is often shortened to 'bi'.

ACTIVITY 22.2 – READ

The posts below appear on an X support group for teenagers. In groups, imagine that y
the support group's page and reply to the posts.

Alina ✓
@alina123

I can't get my head around what Max is thinking. He keeps asking to borrow my handbag and shoes all the time. He says it's for his younger sister, but I'm not sure. She could get her own? I don't care if it's really for him but I'm not sure how to discuss this with him.

4:23 PM – 11 January 2023

10k 8k 10k

Katy ✓
@katya.p

No one gets me. It's like I'm trapped in this stupid body with stupid breasts. It's not the real me! What's actually wrong with me? Why am I like this?

5:30 PM – 25 February 2023

18k 11k 11k

Sam ✓
@sam_00

My friend thinks she's 'non-binary' now. So she's not 'he' or 'she' – what do I call her then? 'It'?!

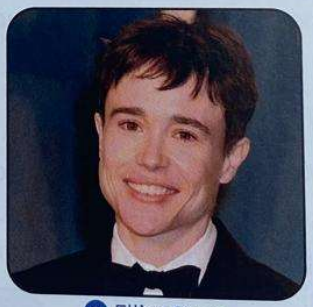
8:15 PM – 12 March 2023

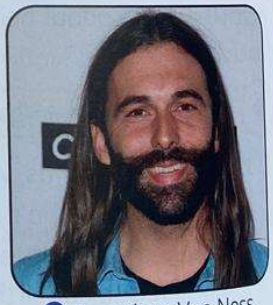
11k 8k 10k

ACTIVITY 22.3 – CREATE

Research a famous transgender person (e.g. Elliot Page) or a famous non-binary person (e.g. Jonathan Van Ness) to find information about:

- their life experiences
- who supported them and their gender identity
- any difficulties they faced as a result of their gender identity.


Elliot Page


Jonathan Van Ness

Create a presentation based on your research and present it to the class. As part of the presentation, give advice for how people can show support to someone who is treated unfairly for the way they express themselves.

? Name one thing that a person can do to respect someone's gender identity.

Pansexual/Fluid

This refers to a person who is attracted to people regardless of their sex or gender identity.

Asexual

This refers to a person who is not sexually attrac... other people or has little or no desire for sexual a... Asexual people sometimes do experience romantic attraction (an emotional attraction to someone that doesn't include sexual feelings).

Queer

This is an umbrella term for people who are not heterosexual or are not cisgender. Some members of the LGBTQI+ community prefer that this word is not used as it can be viewed as disrespectful.

Coming out

This term describes a person openly sharing their sexual orientation with others. Members of the LGBTQI+ community usually use this phrase when they first reveal their sexual orientation to family, friends or the wider public.

Regardless of sexual orientation, anyone can be ally. An **ally** is someone who supports and is a friend of the LGBTQI+ community.

Who am I attracted to?



During the next few years, as your brain and body matures, you will likely begin to consider who you are attracted to. Many people will be attracted to the opposite gender, but others will feel attraction towards people of the same gender.

Some people may not feel attracted to anyone. These are all perfectly normal types of attraction.

Everyone develops at different stages in life. Some teenagers may not feel sexually attracted to anyone during their teen years. Others may feel confused about their orientation. This does not mean that anything is wrong. Your teenage years are a stage of figuring things out, and the more you mature and learn about yourself, the clearer things will become.

ACTIVITY 23.1 – WATCH

A. Watch this video about sexual orientation and fill in the blanks below in your copy.

▶ www.educateplus.ie/go/sexual-orientation

1. Every individual's sexual orientation is _____ from the other.
2. People who do not feel attraction at all identify as _____.
3. A person's feelings about attraction can evolve over time, or may _____.
4. If you are attracted to people regardless of gender, you would describe yourself as _____.
5. There is a wide variety of sexual _____.
6. As we open our minds further, we learn to _____ and _____ the differences in each other.

B. Reflection questions:

1. Was anything in this video new for you?
2. Did anything surprise you?
3. Do you think people are generally accepting and respectful of others' sexual orientations? Why?

The Golden Rule versus the Platinum Rule

The **Golden Rule** is to do unto others as you would have them do unto you.

The **Platinum Rule** is to do unto others as they would want done unto them.

You may have heard of the Golden Rule before. It is the important idea of treating others as you would like to be treated. However, it may not always apply. Sometimes, the way you want to be treated is not necessarily how someone else would like to be treated. In this case, the Platinum Rule should be used instead: treat others as **they** would like to be treated.

The Platinum Rule recognises that we are all different and takes into account our personal perspectives. Using the Platinum Rule shows respect, understanding and kindness, and helps everyone to feel comfortable about expressing their identity and orientation.

ACTIVITY 23.2 – READ

A. Read this case study and answer the questions that follow.

Case study



Ella has recently turned 13 and has started to develop romantic feelings for a girl on her football team. She is nervous as she finds these feelings very confusing. She needs to talk to someone about it so she builds up the courage to talk to her sister, Mary, who she is very close with. She knows that Mary is very open and wouldn't judge her. When Ella shares her feelings with her, Mary is very proud of her for opening up.

Mary starts contacting local LGBTQI+ supports in the area and texting Ella links to support groups. Mary also asks a friend for their brother's phone number, as he recently came out as gay. Mary believes that this is exactly what Ella needs, but Ella is feeling overwhelmed. She doesn't want all these contacts as she isn't fully sure if she's gay. She is also frustrated that Mary has shared this sensitive information with her friend.

1. Do you think Mary is following the Golden Rule or the Platinum Rule? Why?
2. How do you think Ella feels after opening up to Mary?
3. How could Ella communicate her thoughts to Mary in a respectful way?
4. What could Mary have done instead to support her sister?

B. Think about your own experiences. Was there an instance when a friend or family member tried to support you in a way you weren't comfortable with?

1. What happened?
2. How did it make you feel?
3. How did you respond?

C. **Reflection question:** How can you make sure that people support you in the way you want to be supported?

LGBTQ+ Pride

What does it symbolise?

The rainbow flag is a symbol of pride, equality and freedom for the lesbian, gay, bisexual, transgender and queer (LGBTQ+) community.

The flag was designed in 1978 by Gilbert Baker. A rainbow itself is a beautiful display of nature, and the colours in the rainbow flag celebrate and symbolise diversity in the LGBTQ+ community. Baker chose the colours to represent the following:

Colour	Symbolic Meaning
Red	Life
Orange	Healing
Yellow	Sunlight
Green	Nature
Blue	Art
Purple	Harmony



Transgender Pride

What does it symbolise?

The transgender pride flag celebrates gender identity. A person's gender does not always correspond to the sex they were assigned at birth. The Transgender Equality Network Ireland (TENI) envisions 'a world where all people, regardless of gender identity or expression, enjoy full acceptance, equality and human rights'. Like the LGBTQ+ pride flag, each colour in the transgender pride flag has symbolic meaning.



Colour	Symbolic Meaning
Light blue	Traditional colour associated with baby boys
Light pink	Traditional colour associated with baby girls
White	Represents those who are transitioning or are non-binary

Flag of the Rights of Persons with Disabilities

What does it symbolise?

The flag symbolises the importance of inclusion, independence and equality for people with disabilities. The three stripes represent the three types of disability:

- Physical
- Intellectual
- Sensory

Inspired by the Paralympic Games, the colours in the flag represent the medals that can be won there.



Black Lives Matter

What does it symbolise?

This symbol represents the fight for racial equality. A raised fist has long been recognised as a symbol of solidarity and has come to represent the Black Lives Matter movement.

Black Lives Matter aims to:

- oppose violence against Black people
- create space for Black imagination, innovation and joy
- improve the lives of Black people



Gender Equality

What does it symbolise?

The gender equality movement, also known as the women's rights or feminist movement, seeks rights and opportunities for women that are equal to those held by men. Among other things, the gender equality movement campaigns for equal pay and increased personal safety for women in public spaces. The symbol shows a raised fist inside the symbol for 'woman'.





Pronoun

by Evan Placey

Gender identity is a term used to describe whether a person identifies as a woman, man or neither gender. A cisgender (cis) person identifies with the gender assigned to them at birth. A transgender (trans) person does not identify with the gender assigned to them at birth.

The central character of the play *Pronoun* by Evan Placey is Dean, a young transgender man navigating his way through school life. In the following extract, the Senior Management Team at his school are attempting to accommodate his transition.

Scene Five

Some actors enter the stage. Put on suit jackets or ties or something smart. This is the school's SENIOR MANAGEMENT TEAM. *Divide the lines amongst actors as desired.*

SMT. We the school
We the SMT of the school
must tell you
want to tell you
that we one hundred percent support you
one hundred percent of the way.

We the SMT
need to stress
want to stress
that we are a very tolerant school
meaning we will show no **tolerance**
for those who are not tolerant
meaning we're tolerant of everyone
except those who aren't tolerant.
Meaning we the SMT
and you
we're all going to go through this together.
It's a first for all of us.
We're all **transitioning** together.
Well not **literally**.
Not literally, no, we won't actually
my wife wouldn't ...



TENI LIFE HACKS

Transgender Equality Network Ireland

#4 Non-Binary

TENI life hacks are designed to provide information that we hope will make your life a little bit easier. Everyone is different and there are many diverse experiences in the trans community. Our life hacks should be considered as guidance only.

Non-Binary

Non-binary is an umbrella term for gender identities that fall outside the gender binary of male or female. This includes individuals whose gender identity is neither exclusively male nor female, a combination of male and female or between or beyond genders. Similar to the usage of transgender, people under the non-binary umbrella may describe themselves using one or more of a wide variety of terms. Many agender or genderless people do not identify as non-binary or binary as both terms suggest gender being present.

Non-Binary Identities

Some terms which non-binary people identify with are genderfluid, bigender, gender neutral, androgyne, demigender or simply just non-binary or genderqueer. It is important for you to do your own research to see what terms you identify with the most and what each of these terms mean.

Presentation

Non-binary people express their gender in many different ways. Some non-binary people strive for an androgynous or gender neutral presentation, they may seek to be read as neither male nor female. Other non-binary people may present in a stereotypically masculine or feminine way. It is important to remember that regardless of how you present, your non-binary identity is valid.

Pronouns

Pronouns are words used to refer to someone or something. For example, 'Cookie Monster went to the funfair, **they** had a great time'.

Gender specific pronouns are 'he' and 'she' which are usually used for men and women respectively. Many non-binary people do not identify with these pronouns and choose to opt for more gender neutral pronouns like they or no pronouns at all. Many non-binary people choose to use gender-specific pronouns as these are not exclusively for binary people.

Pronoun	Nominative	Oblique	Possessive	Possessive determiner	Reflexive pronoun
He	He is nice	I like him	His hair	That is his	He likes himself
She	She is nice	I like her	Her hair	That is hers	She likes herself
Singular they	They are nice	I like them	Their hair	That is theirs	They like themself
Name	[Name] is nice	I like [Name]	[Name]'s hair	That is [Name]'s	[Name] likes [Name]'s self

There are many pronouns to choose from and it's important to choose ones that you are most comfortable with. You may choose pronouns on how they make you feel, their practicality, on how popular they are/they're not. What's important is that you choose your own pronouns.

MASTER THE LANGUAGE

1. What are pronouns?
2. Write three sentences using the following gender neutral pronouns to refer to a single person.
   - They
   - Their
   - Them

GET CREATIVE

1. **(a)** Write a **speech** to be delivered at a school assembly. In your speech, you should:
   - encourage students to show support by using people's preferred pronouns and being respectful towards transgender and non-binary members of your school community
   - suggest ways that your school could become a more inclusive environment – for example, introducing a gender neutral bathroom

   (b) Choose one of the following images to display during your speech. Explain your choice.

A.



B.



C.



2. Create your own set of Life Hacks in a **guide**, based on an issue that affects teens. You may like to choose one of the following topics:
   - School survival guide
   - Teenage life
   - Accepting yourself and others

   Your guide should:
   - explain the topic
   - introduce key terms relating to the topic
   - share tips and advice
   - mention any myths associated with the topic
   - explain how to show support (if relevant)

LESSON 26

Chapter 04: Children's Rights

LGBTQI+ Rights Article 8 – I have the right to an identity

By the end of this lesson you will:

- Know and understand what the letters **LGBTQI+** mean
- Be more aware of **Pride events** and **Stand Up Awareness Week**, where identity, sexuality and diversity are celebrated

#WORDS

Homophobic, Perceived, Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Surrogacy

Homophobic bullying is when people behave or speak in a way that makes someone feel bullied because of their actual or perceived sexuality. Like all forms of bullying, homophobic bullying can be through name-calling, spreading rumours, cyberbullying, or physical, sexual and emotional abuse.

This form of bullying, like any other form, is totally unacceptable. Think back on the last lesson and all that you learned there. **Remember, all types of bullying should be reported immediately!**

17 May: International Day Against Homophobia, Transphobia and Biphobia
November: Stand Up Awareness Week

What Does LGBTQI+ Mean?

L A **lesbian** is a woman who is romantically, sexually and/or emotionally attracted to women. Many lesbians prefer to be called lesbian rather than gay.

G A **gay** man is one who is romantically, sexually and/or emotionally attracted to men. The word 'gay' can be used to refer generally to lesbian, gay and bisexual people.

B A **bisexual** person is someone who is romantically, sexually and/or emotionally attracted to people of both sexes.

T **Transgender** or **Trans** is a term used to describe people whose gender identity (their own sense of being male or female) and/or gender expression differs from their birth sex.

Q **Questioning** or **Queer Questioning** is someone who is figuring out their gender identity and still deciding how they want to identify their sexual orientation. 'Queer' was a negative term but has been reclaimed by the LGBTQI+ community. It can be used by anyone under the LGBTQI spectrum. It conveys a sense of community.

I **Intersex** is a term used to describe people who are born with variations in their sexual anatomy or their hormonal patterns, variations that are not seen as fitting in with typical male or female bodies.

+ **Plus** is an attempt to include all other identities such as non-binary, gender fluid, pansexual, asexual, etc.

The LGBTQI+ Pride

Members of the LGBTQI+ community have rights just like everybody else. On the last Saturday in June each year the LGBTQI+ Pride event is held in Dublin to celebrate the struggles for their rights and the achievements of the LGBTQI+ community, while also celebrating diversity in Irish society. Other LGBTQI+ Pride events are held around the country. There is usually a carnival atmosphere around the event, with lots of colour and thousands of rainbow and other gender identity flags on display.

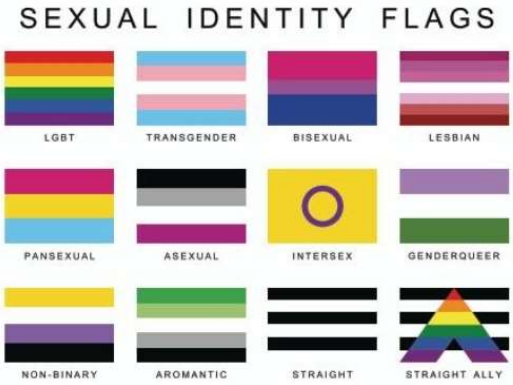
The Rainbow Flag

This flag is very much associated with the LGBTQI+ community. The six colours (red, orange, yellow, green, blue and violet) represent the diversity of the LGBTQI+ community. It was designed by artist Gilbert Baker in 1978. It is now recognised around the world as a symbol of the LGBTQI+ community.



Other Flags

Other flags exist to represent other groups within the LGBTQI+ community. Take a look at these.



Stand Up Awareness Week is a week in November each year for second-level schools, youth services and Youthreach Centres in Ireland to take a stand against homophobic, biphobic and transphobic bullying and to celebrate the LGBTQI+ community.

It's a great opportunity to celebrate identity, sexuality and diversity in your school. It can be a very colourful occasion!



THE GLOBAL GOALS



These Global Goals are officially known as *Transforming Our World: The 2030 Agenda for Sustainable Development*.

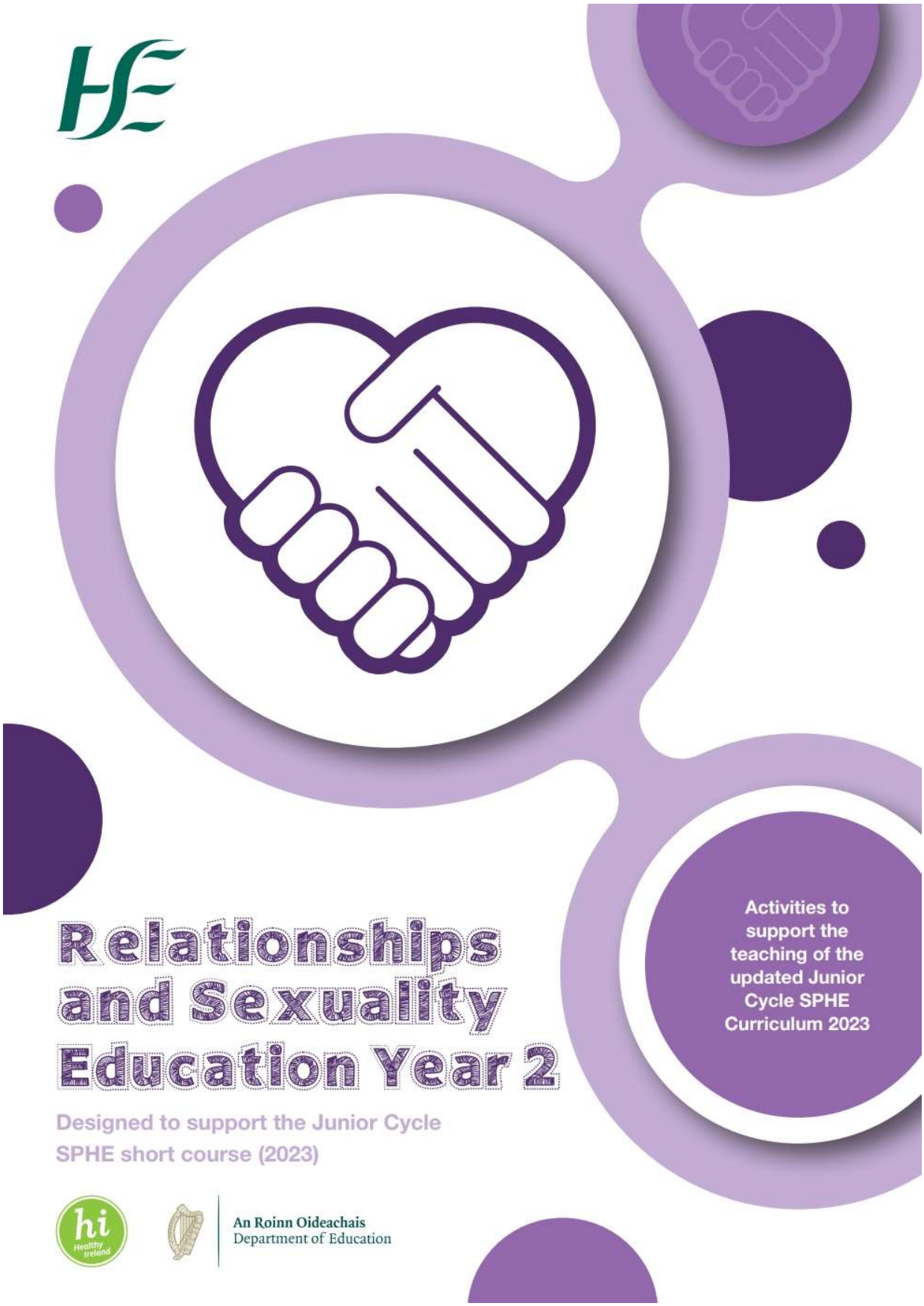


Your turn

In pairs, look at the SDGs poster at the top of the page. Match each SDG with the numbered scene in the picture below it. Describe what is happening and explain how it is linked to the goal.

HSE Relationships and Sexuality Education Year 2 (Junior Cycle)

https://curriculumonline.ie/getmedia/5f17c8ef-7821-446d-bc3f-3a15c12c08c9/Relationships-and-Sexuality-Education-2-Unit-of-Learning.pdf



7. **There are roughly 200 sperm in the average ejaculation.**

   This is not true. The World Health Organisation (WHO) have determined that healthy or normal semen analysis show a total sperm count in ejaculate of between 39 and 928 million[9]. Not all of these are necessarily healthy, but it only takes one sperm to fertilise an egg.

8. **Alcohol can kill the healthy cells that produce sperm.**

   This is true. Alcohol, particularly large quantities of alcohol consumed on an ongoing basis, can kill the healthy cells that produce sperm, which can result in infertility[10]. In fact, the same can be said for illicit drug use, particularly over a prolonged period of time. This can seriously affect fertility by causing sperm to become sluggish, resulting in abnormally developed sperm, and a lower sperm count.

9. **Sperm can survive for up to 24 hours inside a female body after unprotected sex.**

   This is not true. In fact, ejaculated sperm can live inside the female body for approximately 5 days. That is one of the reasons why it is possible in rare cases, for someone to get pregnant while menstruating. Although uncommon, if someone ovulates during, or shortly after, a period, the sperm may still be alive and can fertilise the egg[11].

10. **Frequent masturbation can damage sperm production.**

    This is not true. Male masturbation appears to have little effect on sperm count or quality. Couples who are trying for a pregnancy may be advised to leave a gap of 2–3 days without ejaculation before trying to conceive, but the evidence to support this is variable[12].



3. HSE *Infertility in Men Factsheet* Available at: https://www2.hse.ie/conditions/fertility-problems-treatments/infertility-men/

4. Mortazavi, S.A.R. et al. (2016) *The Fundamental Reasons Why Laptop Computers Should Not Be Used on Your Lap* The Journal of Biomedical and Physics Engineering 6(4): 279–284. https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5219578/

5. Holingworth, M. et al. (2014) *An Observational Study of Erectile Dysfunction, Infertility, and Prostate Cancer in Regular Cyclists: Cycling for Health UK Study Journal of Men's Health* Vol.11 No. 2 Available at: https://www.liebertpub.com/doi/pdf/10.1089/jomh.2014.0012

6. Temidayo, S. et al. (2021) *The mutagenic effect of tobacco smoke on male fertility* Environmental Science and Pollution Research 29, 62055 – 62066 Available at: https://link.springer.com/article/10.1007/s11356-021-16331-x

7. Pino, V. et al. (2020) *The effects of ageing on semen parameters and sperm DNA fragmentation* JBRA Assisted Reproduction Vol 24 (1) Available at: https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6993171/

8. Fronczak, CM. et al. (2011) *The insults of illicit drug use on male fertility* J Androl. 2012 Jul-Aug;33(4):515-28. doi: 10.2164/jandrol.110.011874. Epub 2011 Jul 28. PMID: 21799144. Available at: https://pubmed.ncbi.nlm.nih.gov/21799144/

9. World Health Organisation (2010) *WHO laboratory manual for the examination and processing of human semen*, 6th ed, Available at: https://apps.who.int/iris/handle/10665/343208

10. Finelli R. et al. (2021) *Impact of Alcohol Consumption on Male Fertility Potential*: A Narrative Review. Int J Environ Res Public Health. 2021 Dec 29;19(1):328. doi: 10.3390/ijerph19010328. PMID: 35010587; PMCID: PMC8751073. Available at: https://www.ncbi.nlm.nih.gov/pmc/articles/PMC8751073/

11. HSE Sex when trying to get pregnant Available at: https://www2.hse.ie/pregnancy-birth/trying-for-a-baby/sex-when-trying/

12. Nnatu SN. Et al. (1991) *Effect of repeated semen ejaculation on sperm quality*. Clin Exp Obstet Gynecol. 1991;18(1):39-42. PMID: 2054949. Available at: https://pubmed.ncbi.nlm.nih.gov/2054949/

Step 2: Quiz

The students can do this quiz either individually or by working in teams. The purpose of this exercise is to generate debate among the students, and gently correct any misinformation they have in relation to contraception.

Read through the quiz questions and encourage the students, whether working individually or in groups, to answer 'true' or 'false' to each one. After each question and on hearing how people have answered, use the **Suggested discussion points** to generate further conversation.

Consolidate the learning from this activity by showing this video from AMAZE.org, 'Condoms: How To Use Them Effectively', which gives a condom demonstration (duration: 2 minutes, 54 seconds).

Suggested discussion points

- Do you think it would be easy to have a conversation about contraception before having sex? If not, why?
- What might some of the consequences be in not having a conversation with a potential sexual partner about contraception?

Handout – Commonly used contraceptives

Condoms

An external (male) condom is:

- 98% effectiveness with perfect and normal use.
- 82% effective when not always used correctly.

What is it?

A male condom is a barrier method put over the erect penis before sex. It helps to prevent getting or passing on a sexually transmitted infection (STI), including HIV, and helps to prevent pregnancy. Most external condoms are made of latex.

How does it work?

The condom is rolled onto an erect penis before sex. The condom prevents sperm from being passed from the man to his partner. They are used for penetrative sex (vagina or anus) and oral sex.



Combined oral contraception - the pill

The combined contraceptive pill is a tablet that contains artificial versions of the two female hormones, oestrogen and progestogen. The pill needs to be taken at around the same time each day.

It is:

- Over 99% effectiveness with perfect and normal use.
- Over 91% effective when not always used correctly.

How does it work?

The combined pill releases the artificial form of the hormones - oestrogen and progesterone - which are absorbed into the body.

It works by:

- stopping ovulation (an egg being released from the ovaries).
- thickening the mucus at the neck of the womb (uterus) so it is difficult for sperm to enter the womb.
- thinning the lining of the womb and this prevents a fertilised egg from settling (implanting) in the womb.



Handout – Commonly used contraceptives (continued)

The mini pill

The mini pill is:
- Over 99% effectiveness with perfect and normal use.
- Over 91% effective when not always used correctly.

What is it?
The mini pill is a progestogen-only pill and has no oestrogen in it. This pill needs to be taken at around the same time every day. If it is not taken correctly it could result in a pregnancy. The pill must be taken continuously without a 7 day break. Another method of contraception must be used if the pill is taken late.



How does it work?
The mini-pill releases the artificial form of the hormone progesterone into the body.

It works by:
- stopping ovulation (an egg being released from the ovaries).
- thickening the mucus at the neck of the womb (uterus) so it is difficult for sperm to enter the womb.
- thinning the lining of the womb and this prevents a fertilised egg from settling (implanting) in the womb.

Injectable contraception

The injectable contraception contains an artificial form of the progesterone hormone.

It is:
- Over 99% effectiveness with perfect and normal use.
- Over 94% effective when not always used correctly.

What is it?
An injection of an artificial form of the hormone progesterone is injected into the arm or bum.



How does it work?
Progestogen is slowly absorbed from the muscle into the blood over a course of 12 weeks.

It works by:
- stopping ovulation (an egg being released from the ovaries).
- thickening the mucus at the neck of the womb (uterus) so that it is difficult for sperm to enter the womb.
- thinning the lining of the womb and this prevents a fertilised egg from settling (implanting) in the womb.

Condoms: How To Use Them Effectively

AMAZE Video on condoms: https://youtu.be/oaLdNErJ-Fk

Showing Sexually Explicit material is in breach of the Children First Act 2015 . This video resource from the Dept of Education NCCA SPHE Toolkit is for 2nd yr students Condoms: How To Use Them Effectively youtu.be/oaLdNErJ-Fk?si... via @YouTube . This IS a safeguarding issue



LESSON 17

CONGRATULATIONS - YOU'RE BECOMING A SEXUAL BEING!

active responsible resilient aware connected respected

Learning Outcomes: 1.1, 3.5, 3.6

By the end of this lesson, you will:

- be able to tell the difference between pleasure, arousal and desire
- understand how masturbation can affect our health and wellbeing
- be able to identify myths and truths about masturbation
- know what the law says about masturbation.

KEYWORDS

Desire
Arousal
Pleasure
Masturbation

DEVELOPING SEXUAL DESIRES

Puberty enables us to become sexual beings in preparation for adult life. It is essential that we learn how to embrace this part of ourselves, and that we know how to look after our developing sexuality in a healthy way and become comfortable with all the new experiences and developments that come with it.



As we learned previously, at this stage in adolescence, we will begin to develop sexual feelings or become 'turned on' sexually towards other people in our lives. Regardless of our own gender, some of us will be sexually drawn towards men, others towards women. Some people will be attracted to both men and women and some people might not find anyone 'turns them on' at all. Whatever your experience, know that it is normal.



Desire, Arousal and Pleasure: Knowing the Difference

As we develop sexually, it is very important that we can identify the difference between our experiences of desire, arousal and pleasure.

- **Desire** is that feeling you get when you really want or long for something. We might desire pizza or chocolate when we're hungry, sleep when we're exhausted or a nice cool swim in the sea when the weather is hot. As we develop sexually, we can start to notice sexual desires. Sexual desire involves your thoughts, emotions and fantasies related to sexual activity.
- **Arousal** is when your body and mind start to get excited or interested in something. It's like your body gearing up for action. Imagine going to a concert of your favourite band – your heart races, you feel energised and you're all pumped up. That excitement and energy is arousal. Sexual arousal is when your body starts to react to sexual thoughts or sensations, resulting in changes to your physical body like increased blood flow to your sex organs, or a quickening of your heart rate and breathing for example.
- **Pleasure** is the good feeling you get from doing something you enjoy. Think about the joy you feel when you're with friends, watching a great movie or tasting your favourite food. **Sexual pleasure** is the positive feeling we can experience when we engage *sexually* with someone we are attracted to.

Each of these feelings is a natural part of being human, and understanding them is important in helping you navigate your emotions and experiences in a healthy and positive way.

INDIVIDUAL ACTIVITY

Using your knowledge of the difference between desire, arousal and pleasure, identify which are present in the following experiences.



1. Feeling warm and cosy as you curl up on the couch under a heavy blanket with a cup of tea on a cold and rainy day.

Desire Arousal Pleasure

2. Longing for a day off from school to just do what you want.

Desire Arousal Pleasure

3. Daydreaming of travelling to a foreign country and imagining all the wonderful new sights, sounds and tastes you'll encounter.

Desire Arousal Pleasure

4. Enjoying that indescribable feeling of finally sharing a first kiss with your boyfriend or girlfriend.

Desire Arousal Pleasure

5. Feeling your heart race as you prepare to give a speech to the class.



6. Getting a rush of excitement and energy before stepping onto a stage to perform in a play.

7. Yearning to reach out and hold the hand of the person you're really attracted to.



8. Experiencing heightened emotions and excitement as you recognise your favourite celebrity walking towards you.

9. Noticing your heartbeat quicken and your senses heighten as you are paired up with someone you've always had a crush on.

10. Really enjoying the uncontrollable laughter you are sharing with close friends.



11. Wanting to finally get to the next level of a challenging video game.

12. Getting lost in your favourite song as you let the music wash over you and lift your spirits.



Desire Arousal Pleasure

Desire Arousal Pleasure

Desire Arousal Pleasure

Desire Arousal Pleasure

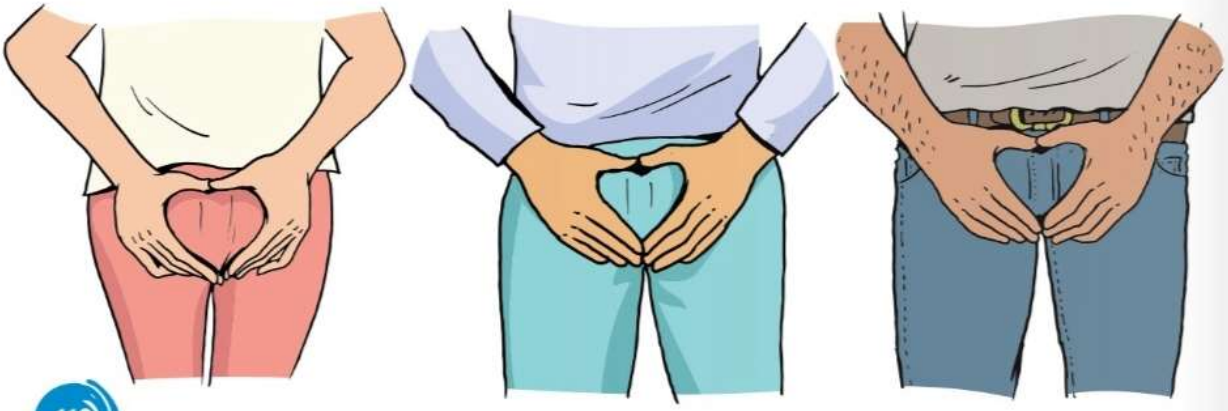
Desire Arousal Pleasure

Desire Arousal Pleasure

Desire Arousal Pleasure

Desire Arousal Pleasure

Important: Just because you experience a sexual desire or even sexual arousal, this does not mean that you have to engage in activity that will provide sexual pleasure. Because there are so many sex hormones being released in your body for the first time during adolescence, sometimes you will be aroused or 'turned on' just because of a thought you had or maybe even just because of the time of day it is. This can result in erections if you have a penis, genital lubrication if you have a vagina, or wet dreams regardless of the genitalia you have (which is when you orgasm at night while asleep).



WHAT IS MASTURBATION?

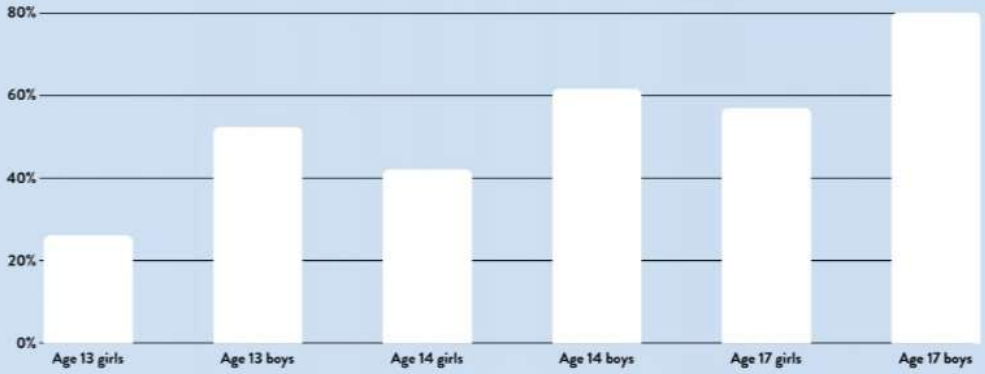
Because of the onset of sex hormones during adolescence, one of the desires you might experience is to arouse yourself sexually. This is called masturbation (also known as wanking) and can be a normal part of sexual development for many people.

Masturbation is a common sexual practice that can be enjoyed by individuals of all genders and sexual orientations. Many people choose to masturbate as a way of exploring their own bodies and sexuality, as a way to relieve sexual tension, and as a form of self-care.

Is Masturbation Common in Adolescence?

MASTURBATION BY AGE

Yes. According to multiple studies done around the world, by the age of 13, a quarter of girls and over half of all boys have already tried and enjoyed masturbating and by age 17, masturbation has been tried and enjoyed by nearly 60 per cent of girls and 80 per cent of boys.



Source: Archives of Pediatrics & Adolescent Medicine.

INDIVIDUAL ACTIVITY

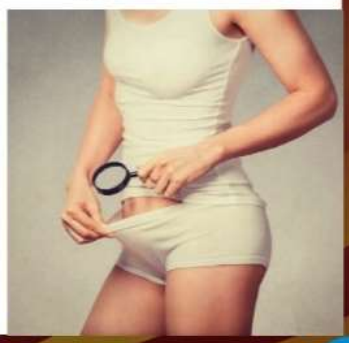
According to the graph:

a) how many girls have tried and enjoyed masturbating by 14 years of age?

b) how many boys have tried and enjoyed masturbating by 14 years of age?



Important: Remember, this also means that **more than half of girls and 40 per cent of boys** have not tried masturbation by the age of 14, and that's OK too. It is still important to know what it is and how it works.



Why do People Masturbate?

Even babies and young children know it feels good to touch their own genitals. It's a biological reward system built into a human's body before we even start to develop sexually to encourage us to procreate when we become adults. In order to forward the human race, sex needs to be pleasurable so that we are encouraged to have children. It is an essential part of being human.

During puberty and adolescence, the **sexual pleasure** of the physical sensations of masturbation becomes connected to our new **sexual desires**. This is in preparation for when we become adults and can engage sexually with someone else.

Masturbation results in varying stages of **sexual arousal** for both men and women, each resulting in both physical and emotional responses to sexual stimulation.

And humans are not the only ones who masturbate.

Pairs activity

Which Animals Also Masturbate?

In pairs, can you guess how many of the following animals also pleasure themselves sexually?



Go to the end of the lesson to find the answers.

Why are Some People Embarrassed to Talk About it?

There are so many changes going on in our bodies during adolescence and we can often be uncomfortable talking about them at first. Although things like pubic hair, breast development, changes to your voice, periods, wet dreams, erections and trying masturbation are all natural signs that you are becoming an adult and are causes for celebration in many cultures, some cultures, religions and communities do not feel the same way and teach differently about these practices. Remember, the world is a diverse place and it is always important to respect everyone's opinions and beliefs as long as it does not cause harm to anyone else.



The Myths and Truths of Masturbation

Because of how masturbation was seen in the past, many myths were taught to children. Believe it or not, your parents and grandparents would have been taught some of the myths in the activity below when they were in school.

Masturbation warning: always use both hands



Pairs activity

With a classmate, try to identify which are the 10 myths and which are the 10 truths about masturbation. Write the statement numbers in the appropriate places in the table below.

12 It can reduce stress and relieve tension.

15 It can give you acne.

1 It can boost your immune system.

9 Only single people masturbate.

14 It can stop you from enjoying sex with someone else.

19 It can improve sleep.

16 It can ease headaches.

7 It can make you go blind.

4 It can reduce period pain.

2 It can stop you from being able to get an erection.

17 It can waste sperm.

10 It shrinks the penis.

13 It can boost your mood, making you feel happier.

18 It can make you go mad.

11 It can improve concentration levels.

6 It can make you infertile.

8 It can prevent anxiety and depression.

5 It can make sex with someone else more enjoyable.

3 It can make hair grow on the palms of your hand.

20 It can strengthen the muscles in your pelvis.

Myths										
Truths										

Go to the end of the lesson to find the answers. For further information on masturbation, go to www.medicalnewstoday.com/articles/320265.

class discussion

Share your answers to the pairs activity with the class and see how many you got right. Answers are at the end of the lesson.

When Does Masturbation Become Unhealthy?

Like everything to do with our health, there are always things to be aware of:

- If we masturbate **too aggressively**, we can desensitise our genitals and make sex less enjoyable with someone else when we become adults.
- If we start feeling the need to masturbate **instead of doing other activities** we would normally enjoy, we need to seek the advice of a doctor or counsellor.
- If we start to rely on **sexually explicit content or porn** when we masturbate, this can have many negative effects on our sexual development and our health. We will explore this in further detail later.



What Does the Law Say?

Legally, masturbation is a sexual act and, just like any sexual act, although it can be very pleasurable, it can also be used to cause harm and so there are laws to protect us in this regard.

Pairs activity

Use your common knowledge to identify whether each of the following scenarios involving masturbation is socially acceptable, illegal or neither.

MASTURBATING WHILE ...	SOCIALLY ACCEPTABLE	ILLEGAL	NEITHER
alone in our own bedroom			
alone in someone else's bedroom			
in front of someone else in your bedroom			
alone, in the bathrooms at school			
in front of someone else in the bathroom at school			
in public where no one can see you			
in public where people can see you			

Refer to the end of the lesson for answers.

class discussion

Guided by your teacher, discuss your thoughts with the rest of the class before checking the end of the chapter for the answers.

How Do I Know if I'm Doing it Right?



There is no right or wrong way to pleasure yourself sexually. As long as you rely on your own fantasies and imagination (and not on those depicted in sexually explicit content), if it feels good to you, you're doing it right.

If masturbation is something you want to enjoy but can't, talk to a doctor or counsellor about what might be stopping you from enjoying it.

Is it Possible to Masturbate Someone Else?

Masturbation means to pleasure yourself sexually, so technically you can't do it to anyone else.

Important: Touching other people's genitalia to cause sexual arousal is different to touching your own and raises issues of consent and the law. We cannot touch anyone else sexually without their consent and no one can touch us sexually without our consent. In Ireland, we are also unable to consent to sex under the age of 17. We will look at this and many other aspects of consent in further detail in Lesson 21.

PAGE 118: Yes, that's right – they all do. Many different types of monkeys, rhinos, dolphins, penguins, elephants, walruses, squirrels, porcupines, bats, lizards and turtles have been observed sexually pleasuring themselves in the wild.

PAGE 119: *Myths:* 2, 3, 6, 7, 9, 10, 14, 15, 17, 18 *Truths:* 1, 4, 5, 8, 11, 12, 13, 16, 19, 20

PAGE 120: Masturbating alone in our own bedroom is legal and **socially acceptable.** Masturbating alone in someone else's bedroom is not illegal nor is it socially acceptable. Masturbating in front of someone else in your own bedroom without their consent is **illegal.** Masturbating alone in the bathrooms at school is **illegal,** as it is considered a public space. Masturbating in front of someone else in the bathroom at school with or without their consent is **illegal,** as it is considered a public space. Masturbating in public where you can't be seen is **illegal.**

REFLECTION ON MY LEARNING

Two pieces of information that I'm happy I learned in this lesson are:

1. _____

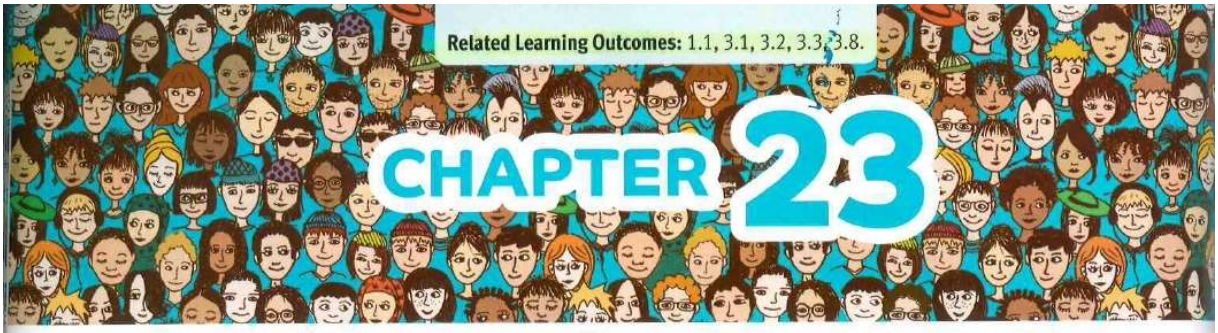
2. _____

Bridging the Generation Gap Activity

Talk to your parents or guardians about the myths and truths about masturbation. Remember, they may have grown up being taught very different things about masturbation and might find it more difficult to talk about than we do. That's OK – maybe give them a bit of a warning before you dive straight in or ask them if maybe they'd just like to hear what you've learned today in class about it.

ADDITIONAL RESOURCES

Search YouTube for the Amaze.org videos 'Masturbation: Totally Normal' (1:48) and 'Females and Masturbation' (2:06) for more reassurance that masturbation is perfectly normal and safe.



Related Learning Outcomes: 1.1, 3.1, 3.2, 3.3, 3.8.

CHAPTER 23

Consent

In this chapter we will:

- learn key definitions in relation to sexual consent
- learn about the definition of consent under Irish law
- explore boundaries around consent and how these differ for people
- discuss the various signals that tell us which comfort zone we are in.

KEY TERMS

Consent
Sexual activity
Sexual intercourse
Sexual consent



When was the last time you were asked to give permission for something in your typical day-to-day life?

What is consent?



Consent is when you agree to do something, give permission for something to happen or express a willingness to do something. Consent is an essential aspect of our day-to-day lives. Whether it's borrowing someone's belongings, sharing personal information or engaging in physical intimacy, consent is crucial. It involves:

- actively communicating
- understanding and respecting boundaries
- ensuring that everyone involved feels safe and comfortable.

Consent empowers individuals to make their own choices, and sets the foundation for healthy relationships built on trust and mutual understanding.

Sexual activity and consent

Sexual activity refers to a range of activities that involve giving or receiving pleasure. These activities can be done alone or with other people, and include touching, fondling, digital penetration (penetrating the vagina or the anus with one or more fingers), kissing and sexual intercourse. **Sexual intercourse** refers to the physical act of two people engaging in various sexual activities, which can include:

- **Vaginal sex:** The penetration of a penis into the vagina.
- **Anal sex:** The insertion of a penis into the anus.
- **Oral sex:** The stimulation of the genitals using the mouth and tongue.

When engaging in sexual activity with other people, sexual consent is crucial. **Sexual consent** is the voluntary, mutual agreement between people to engage in a sexual activity. It's a clear and enthusiastic 'yes' that is given freely and without being pressured to do so. Sexual consent means that each person involved is actively willing and capable of participating in the sexual activity.

Consent must be ongoing throughout the entire sexual experience. It can be communicated verbally or through clear non-verbal communication, but it should never be assumed. It's also important to remember that consent can be withdrawn at any time.

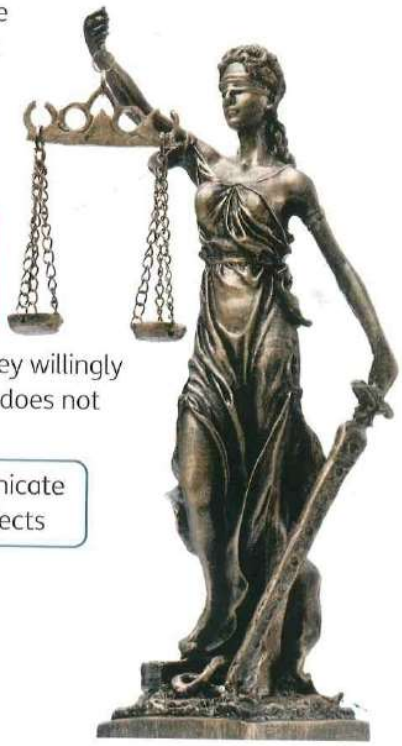
The age of sexual consent in Ireland is **17 years**. This is for everyone, regardless of gender or sexual orientation. The legal age for consent exists to safeguard children by making sure they are old enough to make responsible choices about sex and to prevent possible harm or exploitation.

Sexual consent is a fundamental right and an essential part of healthy, respectful and enjoyable sexual experiences. It promotes safety and trust, and protects the wellbeing of everyone involved.

Sexual consent and the law

Under Irish law, it's a crime to engage in a sexual act with someone who has not given consent. The Criminal Law (Sexual Offences) Act 2017 defines a 'sexual act' as:

- sexual intercourse (vaginal or anal)
- penetration of the anus or mouth by the penis
- penetration of the vagina by an object, or aggravated sexual assault (severe and violent form of sexual assault, often involving force, weapons, or causing serious harm to the victim).



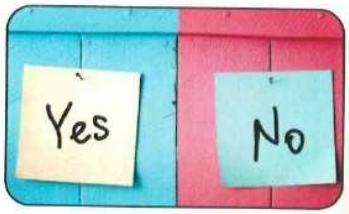
According to the Act, a person can give consent to a sexual act if they willingly agree to engage in it. However, there are situations where a person does not consent, including when:

- there is a threat of force
- they are asleep or unconscious
- they are unable to communicate due to alcohol or drug effects
- they have a disability that affects communication
- they are mistaken about the nature or purpose of the act
- someone else has given consent on their behalf
- they are unlawfully detained (not allowed to leave).

ACTIVITY 23.1 – WATCH

Watch this video about consent and answer the questions that follow.

▶ www.educateplus.ie/go/whatisconsent



1. What are the different ways of seeking consent from someone, according to the video? List the examples provided in the speech bubbles.
2. If someone doesn't say 'no' out loud, do you have consent?
3. Are there other ways that someone could say 'no' to something?
4. According to the video, when is sexual activity not consensual?

THIS BOOK IS GAY – Using the Grindr Dating Sex-App

Technology changes frighteningly quickly (the lesbian app Qrushr has been and gone already), but it seems that market leader, Grindr, is here to stay. **Note: Grindr also has a minimum age of eighteen years.**

How sex apps work:

1. Upload a tiny pic of yourself to the app.
2. The app works out your location.
3. The app tells you who the nearest homosexuals are.
4. You then chat to them.
5. Because they are near, it is easy to meet up with them.

NOW. *Not* everyone on a sex app is there for sex. Like a website, it's just another way to meet like-minded guys or girls (there ARE lesbian versions out there). Once again, the app removes the need to ask, 'Hey! You over there with the arms! You a gayer, mate?'

If you want to use a sex app for chatting or dates, be VERY clear about this. In this instance, posting a pic of your nekkid chest would be somewhat misleading, no? Similarly, if you're looking for the ubiquitous 'fun' (the words 'sex', 'shag' and the F-word, ironically, are banned on most sex apps), be upfront about it and then no one's feelings are going to get hurt.

Most of us know at least one loving couple who met on a sex app and it became something more, but I'd politely suggest that downloading a sex app to find a committed partner is a little like going to KFC for a healthy meal – literally fruitless.

THE GREAT SEX-APP DEBATE

Pro sex app

'I have used Grindr - the advantages are you can get what you want quickly. The downside is that its the same people repeatedly, so can get boring very quickly, and there is an awful lot of "Hi, how are you", which people could do without. I prefer to be more forward in those scenarios.'

Jonny, London E2.

'The benefits are obvious: quick, easy and uncomplicated sex. On the downside, you always find the same people online whenever you're at home, and it matches you with people solely on the basis of proximity - so the chances of meeting someone with whom you have more than a physical connection is very slim.'

Luke, 28, London.

'I've met a variety of interesting people through [sex apps]. They are predominantly used for sex, though. They're sold to us as "social networking" apps, but we all know what they're really for. It's a bit like selling a dildo under the pretext that it's sole use is a draught excluder. I don't have a problem with that aspect of it - if people want casual sex, then

Doing the Sex

Two cisgender men can pleasure each other in a variety of fun ways.

1. **Handies:** Perhaps the most important skill you will master as a gay or bi man is the timeless classic, the hand job. The good news is, you can practise on yourself. The bad news is, each guy has become very used to his own way of getting himself off. Learning how to find a partner's personal style can take ages, but it can be very rewarding when you do.

   Something they don't teach you in school is that, in order to be able to cum at all, you or your partner may need to finish off with a handie. A lot of people find it hard to cum through other types of sex. This is fine, and certainly not something you have to apologise for.

   A GOOD HANDIE is all about the wrist action. Rub the head of his cock back and forth with your hand. Try different speeds and pressures until he responds positively.

   A BAD HANDIE is grasping a todger and shaking it like a ketchup bottle.

   Finally, my misunderstanding about rubbing two peens together wasn't far off the mark – rubbing them together in one hand feels awesome – MEGACOMBOHANDIE (trademark pending).

   TIP: If your partner is circumcised ('cut') you will want to try a drop of lube – remember he hasn't got as much skin to move around as uncut guys.

2. **Blowies:** Oral sex is popping another dude's peen in your mouth or, indeed, popping yours in his. There is only one hard and fast rule when it comes to blowies – WATCH THE TEETH. Lips and tongue, yes; teeth, NO.

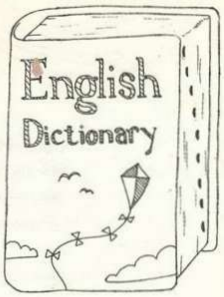
   As with handies and breakfast eggs, all men like their blowies served in different ways. The term 'blow job' is massively misleading, as you won't actually be blowing on his penis – it's more about sucking (although I stress you're not trying to suck his kidneys out through his urethra). It's more about sliding your mouth up and down the shaft of his cock.

   Letting a guy cum in your mouth is a safe sex no-no. Get away from the volcano before it erupts. In fact, be aware that many sexually transmitted infections (STIs) are often spread through oral sex.

3. **Bumming:** It is a universal truth that many men like sticking their willies inside things. I suspect it must be biological. Well, in the absence of a vagina, gay and bi men make excellent use of the back door.

   Wanna know a secret? Straight people have anal sex all the time too. Another one? Straight men like stuff up their bums just as much as gay ones. Why? As mentioned before, the prostate gland (located just up your bum) feels amazing when massaged. Lots of men, gay or straight, like how this feels. Anal sex ISN'T a 'gay thing'.

Leabharlanna Fhine Gall



1

LET'S GET SOME THINGS STRAIGHT

Your gender is how you feel in your head, as opposed to what's between your legs.

I wanted to explain the difference between sex, identity and expression right up top because I feel like knowing these things brings you a little closer to understanding why not every person born with a penis is a man, or why not everyone born with a vagina is a woman. I'm not a professional, so I can't guarantee that this is going to be one hundred per cent accurate, but I'll try to make it short, useful and understandable!

Biological sex

This is how the doctors categorise you when you pop out of the womb. Based on science and anatomy, it depends on which sex organs (both internal and external) you have at birth. A person born with a penis is labelled male, and a person with a vagina is labelled female.

So male and female, that's all sorted, right? Nope – intersex is a thing! It wouldn't be right at all if I didn't mention intersex identities here. Intersex describes a person who doesn't fit into either 'male' or 'female' definitions of biological sex. An intersex person might be born with sex organs that are more ambiguous, such as a more enlarged clitoris, no vaginal opening, or a split scrotum. The list of variations is endless. It's not all external – some people live their whole lives not knowing they have internal organs that don't correspond with their outer organs. In most countries, a doctor basically

chooses the person's biological sex based on how 'typically male' or 'typically female' their sexual organs, hormones and chromosomes are when this situation arises. However, some countries, such as Germany, have an intersex option on birth certificates so people are not incorrectly categorised as definitively male or female. That matters, because the biological sex you are assigned at birth plays a huge role in how most people are brought up.

Gender identity

Gender identity is different to biological sex. Your gender is how you feel in your head, as opposed to what's between your legs. That means that your gender identity can be different from your biological sex. For example, my biological sex is female, whereas my gender identity is that I'm a man. That's why I'm described as transgender. On the flipside, someone whose biological sex is female and their gender identity is female is known as 'cisgender'. That's easy, right? Good!

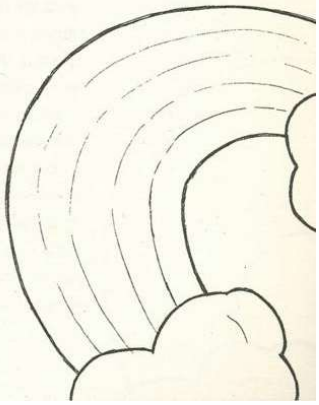
Gender is a social construct – that is, the concept is created by humans and defined based on our social and cultural differences. Humans have divided genders by actions, appearances, mannerisms, interests and so on. In Western culture, we tend to think that men are strong, blunt and 'laddish', whereas women are sensitive, thoughtful and shy. These rigid, 'traditional' stereotypes encourage people

to believe that there are only two gender identities: male and female. That is the gender binary. But if you look around today's society, people are breaking out of those stereotypes all the time. In recent years, people have begun to think of gender as more of a spectrum, with people not just falling on the 'male' or 'female' ends, but everywhere in between – and sometimes, nowhere on the spectrum at all.

In recent years, people have begun to think of gender as more of a spectrum.

Gender expression

Your gender expression is how you present yourself to other people, regardless of your biological sex or gender identity. It's the way you act, dress and so on. For a lot of people, their gender expression goes hand in hand with their gender identity, but I have some friends who dress in a very feminine way, but feel their gender is more neutral. That's totally OK, because they're just doing what feels right for them. As a society, I think we're taking big steps towards not caring how people express their genders: maybe one day, hair will just be hair and clothes will just be clothes, without assumptions of gender being attached to them.



EARLOBE

Some people find having their earlobe kissed or gently nibbled a huge turn-on.





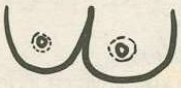
NECK

Kissing the neck can feel lovely and tingly too.

NIPPLES

The nips are super-sensitive and respond to being gently played with. Some people like them to be *less* gently played with, but you'll have to ask to find out.

BREASTS



Boobs are sensitive too, but bear in mind that the chest region might be the source of discomfort or dysphoria for some people. Check what's OK.

GENITALS

Nowhere is more sensitive than the penis or clitoris but, again, be very aware that some people have a deeply strange relationship with their front bits, regardless of how tingly they can feel. No two trans people are the same, so all you can do is talk it through with your partner and find out what they or you are comfortable with. Some people enjoy being kissed, sucked or licked on their genitals **(ORAL SEX, GOING DOWN** or **BLOW JOB)**. Some people enjoy penetration **(SEXUAL INTERCOURSE, SHAG, SCREW)**. Trans women's vaginas do not self-lubricate in the way that a cis woman's vagina would, so you'll need **LUBRICANT** if you're planning to enter one. You can get free lubricant from sexual health clinics or buy it online. Liquid Silk is the best.[51] You're welcome.



BUM



Some people have a prostate gland up their bum which feels nice when 'massaged', which really means rubbed, I guess. People without prostates sometimes like having the bum area played with too because the anus has extra-sensitive nerve endings. You know what I'm going to say … you'll have to ask. As a helpful pointer, you'll also **DEFINITELY** need lube if you're planning to put anything in a bum. Some people like penetration in the bum **(ANAL SEX)**.

To douche or not to douche? That is the question Shakespeare was afraid to ask. When contemplating anal sex, some people **DOUCHE**, or squirt a bit of water into their back passage so that sneaky poo-nugs don't get in the way of sexyfuntime. However, for various health reasons, it's not actually recommended. A jolly good wash will suffice.

[51] Assuming you're not allergic to certain parabens. Sensitive lubes are available too.

Sperm production also kicks in, the testicles drop and reproductive organs start working. This can cause distress for some people, especially trans people who want genital surgery. The physical changes that AMAB people go through are often harder to change with hormone treatment as testosterone has more dramatic effects on the body and bone structure. Luckily, with modern science, we are now able to intervene and stop the changes of puberty with something called hormone blockers, which will be our next topic of conversation.



Fox Fisher

PUBERTY BLOCKERS: PUTTING PUBERTY ON PAUSE

Puberty blockers (also known as hormone blockers or hormone stoppers) are medicines that have been used for quite some time now. They have been used for all sorts of different things, but in the case of trans people they are taken to slow

down the effects of puberty so that trans teens don't have to go through a puberty that could absolutely devastate them. It's about alleviating some of the distress they might feel, i.e. puberty blockers are used to increase the wellbeing of trans teens and prevent dysphoria, depression and poor mental health. Puberty blockers can therefore be a lifesaver for trans teens. If you feel like they would be the right choice for you, you should start seeking information about the closest clinic that could provide them for you. There are a few clinics around the UK that offer this service, so hopefully you won't have to travel too far. Puberty blockers can be prescribed at the start of puberty and are prescribed for a few years at a time, or until people are between 16 and 18 years old. Around that age you can make a decision on whether you want to start cross-hormones that will start shaping your body and sex characteristics in a way that you want. Later on, when you are 18, you can make decisions on whether you want to undergo any surgeries. Just remember that you are under no obligation to do so, and that all trans people and their journeys are different. Just be you.



Lewis Hancox



T-gel is often a starting point for those starting T or those wanting to take smaller doses of testosterone. Some find that the physical changes from using T-gel happen more slowly and that it doesn't quite have the same 'power' as T shots.

T-shots are administered to a big muscle (most commonly the buttocks) and the T is released into the body over time. It's very important to inject into the right area – injecting T into a muscle that cannot handle the substance can cause serious health hazards, so it's vital to get advice from health care professionals on how best to do it or have it done by a medical professional at a nearby clinic.

As T-shots are injected into a muscle and then released into your bloodstream, rather than being pills that your liver has to process first, they often have faster and more direct results. If you're self-administering your T and unable to have your T levels checked through blood tests with a medical professional, be aware that if there is too much testosterone the body will convert it into oestrogen. However, if you're also on hormone blockers, they should prevent your body from doing so. Anyone who's experienced their hormones out-of-whack (moody, emotional extremes, spotty, unbalanced) will tell you how important it is to have your levels monitored. We highly recommend that you have your blood tested regularly, as it's the only reliable way to check you have the right levels of hormones in your body.

Your doctor or a medical professional should ascertain what is most suitable for you. If you don't feel supported by a medical professional and can get to London, cliniQ offers health support for all trans people (https://cliniq.org.uk).